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April, 1938

No. 4

The Rev. G. Warfield Hobbs, D.D., Editor
William E. Leidt, Associate Editor

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The Cover: The Crucifixion, by Gilbert Ledward

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The Spirit of Missions

VOL. CIII, No. 4

APRIL, 1938



ROBERT F. WILNER MADE BISHOP—*Churches in Japan, China, and the Philippine Islands participate in the first Anglican consecration in Manila*

By THE REV. VINCENT H. GOWEN
St. Anne's Mission, Besao

ON THE FEAST of the Conversion of St. Paul (January 25, 1938) Robert Franklin Wilner was consecrated Suffragan Bishop of the Philippine Islands in the Cathedral Church of SS. Mary and John, Manila. Exactly thirty-two years after the laying of its cornerstone by Bishop Brent the cathedral, its massive walls already made venerable by tropical sun and rain, framed within its vaults a service of striking witness to the immense progress made by the Church in the Philippines. Two Bishops, Charles Henry Brent and Gouverneur F. Mosher, have borne between them the burden of nearly forty years in a diocese where a Bishop has had to be as much at home in a saddle as at his desk. Bishop Wilner was consecrated to assist Bishop Mosher in a work too arduous for the powers of one man.

Never before had the Manila cathedral been the scene of the consecration of a Bishop. This consecration took place only after exceptional difficulties, which left its achievement doubtful until the last week, were overcome. The Philippines are remote enough at normal times; on this occasion the effort to secure the two additional Bishops required by canon law as co-consecrators seemed likely to

be thwarted by the crisis in China. Just in bare time were the acceptances of the Rt. Rev. Charles S. Reifsnider, Bishop of North Tokyo, and of the Rt. Rev. Ronald O. Hall, Bishop of Hongkong, received. It was a happy outcome that Bishop Reifsnider could come, bringing with him affectionate messages from the Japanese Church and joining with Bishop Hall, who represented both the Chinese Church and the mother Church of England, in an act which, despite the war which engages the countries to which they are delegated, bespoke the Christian's hope of an end to our "unhappy divisions."

Other notes of unity out of diversity were sounded by the presence in the choir and sanctuary of members of the several racial groups to which the Church in the Philippines must minister. Three Igorot candidates for orders attended the Bishop-elect; among the servers, choristers, and delegates to Convocation were Igorots, Moros, Tirurai, Tagalogs, Chinese (including whole choirs from St. Luke's and St. Stephen's Churches), while crucifers and other attendants were drawn from the American and British boys whom the cathedral, by the enterprising vigor of its administration has attached so loyally to its worship.

Even beyond this expression of unity between races was the expression of unity



PROCESSION led by Hall Siddall, Sagada School headmaster, as crucifer, starts for cathedral at Bishop Wilner's consecration

between creeds typified by the presence in the chancel of the Archpriest Michael Erohin, in charge of the Russian Orthodox congregation, which, until its recent construction of a church of its own, has been worshipping in the north transept of the cathedral, and by the presence of a large body of the Protestant clergy of the islands. These ministers clothed in hood and gown, included such leaders as the Rev. J. H. Rogers, senior Presbyterian missionary to the Philippines; the Rev. C. S. Hamilton, President of the Union Theological Seminary; and the outstanding Filipino Protestant, the Rev. Enrique Sobrepena, Vice-President of the National Christian Council. This whole group formed one of the most dignified sections of the procession and the colors of their academic hoods were made the more brilliant by contrast with white and gold uniforms of the United States Army chaplains who were present.

None who were in that procession will forget the exaltation of its slow movement beneath the palms and the acacia which shadow the grounds of the cathedral, the entrance through the great western doors, the triumphant singing of The Church's One Foundation as the long

lines moved through crowded aisles, and the three Bishops entered the sanctuary and took their station before the altar.

Bishop Brent, in building his cathedral, planned a church which should remain splendidly adequate for services of great civic interest. Never does a year go by in which the cathedral does not attract, on several occasions, immense congregations for the special services in which it is the common shrine for the American and British communities. But the congregation at Bishop Wilner's consecration was remarkable not only as one of the largest drawn within its walls but as the best-instructed: its members were Church people, white and brown and yellow, many of them devoting a busy weekday morning to worship they understood and in which they were not afraid to join. Different as were the elements of the procession, different as were the elements of the congregation, all were welded into a common unity of praise which made dome and ceiling resound.

Such worship, spontaneous yet always dignified, reverent, varied, never faltering, a service which, despite its great length, escaped dullness, which, despite its many officiants, escaped confusion, is



BISHOP MOSHER preceded by attendants and co-consecrators, Bishops Hall and Reifsnider, bring up the rear of the procession



MISSIONARY CLERGY in the Philippine Islands honor Bishop Mosher, his new Suffragan, the Rt. Rev. R. F. Wilner, and the co-consecrators, at luncheon on St. Paul's Day following the first consecration of an Anglican Bishop in the Philippine Islands

most difficult to manage, and reverent management is of prime importance. It was characteristic of Bishop Tuttle's thoroughness to prepare on such occasions carefully compiled directions so complete that they included sketches for each dignitary indicating where he was to sit. The same thoroughness characterized the preparations in Manila for which the Rev. J. C. W. Linsley was responsible. The work of a master of ceremonies shines under a bushel. The better his organization, the more unnoted it is sure to be. Such was the case at this service. On the master of ceremonies depended not only the intricate problem of marshalling different groups into their right places, of seeing that the several ministers of the consecration were alert for their stage of the service, but of preparing and superintending the music. Music familiar to one choir might be unfamiliar to another; again it was unity out of diversity. Three choirs, of which the cathedral choir was the mainstay, each trained to considerably different liturgical standards and even to singing in different languages, sang in confident unison. By effective staff work which forgot no detail necessary to the reverent conduct of the service, handicaps were molded into an achievement always inspiring and beautiful.

The sermon was preached by the Rev. V. H. Gowen, who has enjoyed the friendship of Bishop Wilner from the far-off days when they both were members of the China Mission. It was a plea that Bishops be set free from a large measure of that detailed routine which hampers the true exercise of their office and makes the typewriter instead of the Bishop's staff the emblem of their jurisdiction.

Attending presbyters were the Rev. G. C. Bartter, the last veteran of the priests who were on Bishop Brent's staff, and the Rev. A. H. Richardson, headmaster of Brent School. Both of these priests have been associates of Bishop Wilner in the work of the Church in Baguio. After the reading of the testimonials by the deputy registrar, the Rev. Henry Mattocks, a formula certifying in the stiff rectitude of legal language the care with which the Church guards entrance to its highest office, the Litany for Ordinations was sung by the Rev. W. H. Wolfe, priest-in-charge of All Saints' Mission, Bontoc; the service then approached with unhurried dignity that solemn moment when Bishop Mosher, assisted by the Bishops of North Tokyo and of Hongkong, laid hands on the kneeling suffragan.

"Receive the Holy Ghost" are not words that can be lightly uttered or lightly heard. Their significance was en-

hanced by the singular beauty of the scene, the picture of the three Bishops in their brilliant copes grouped round the newly consecrated brother whom they had admitted into the age-old and ever renewed company of the Apostles, the circle of attendant priests and servers, the hushed watchfulness of the choirs, all backed by the shining lights of the altar and by the high east windows through whose jewelled colors the sunlight poured richly. The entire stillness of the great churchful of people accented what was genuinely the high moment of the service. Ancient vows had been taken once again, ancient gifts of the Spirit imparted with the assurance that they can never grow stale. The act, so brief yet so portentous had the simplicity, the real certainty, of a miracle.

Thirty-two years from the day Bishop Brent laid its cornerstone the Cathedral of SS. Mary and John was used for the one remaining service from the Book of Common Prayer which had not yet been said within its walls. Thirty-two years ago Manila was still in the first flush of what have been called "the days of the empire." They were days of great expectations, many of them later to be dis-

appointed. Manila's American community is far smaller than it was; dreams of "the empire" have dissolved in the mists of political uncertainty. But the cathedral remains, bearing witness in the substantial beauty of its lofty arches, of its many memorials to those who shared earlier dreams, not to an "empire" but to the Kingdom of God.

Our own are less dramatic days, the slow, often humdrum building on foundations wisely laid by others. But one can believe confidently that those who joined to set down that cornerstone would have marveled, at this service of consecration, to see how much had been done in the brief compass of thirty-two years. When the crossbearers, the choir of many tongues, many voices, the clergy and attendants, whose Christian work occupies them in such far-flung borders as the northern mountains of Luzon and the southern highlands of Mindanao, the Bishops, with Bishop Wilner in his newly donned episcopal vestments, came down from the altar where all had combined to accomplish a great act gloriously, they would have wept few tears for the "empire." The "empire" passes, but the Kingdom of God endures.



PROTESTANT CLERGY attending Bishop Wilner's consecration had a place in the procession. Others, among the more than one hundred people who participated, were the Russian Archpriest in Manila and the first women members of the Cathedral, St. Luke's, and St. Stephen's choirs

"IN PRISON, AND YE VISITED ME NOT!"—*Rise in crime demands that Church do what must be done and faithfully heed the Master's command*

By THE REV. ROSS CALVIN, PH.D.
Secretary, Missionary District of New Mexico

A LETTER FROM Convict No. 9000 lies on my desk. With it he sends the current number of *El Boletin*, the magazine which the prisoners publish. The little magazine states that two weeks ago the prison population reached an all-time high record. The prison population is thus increasing much faster, unfortunately, than the Church population. *El Boletin* also states that another new building has been added, having been badly needed. If the prosecuting attorneys maintain their present pace, our State penitentiary will soon be crowded to an even two hundred per cent of its capacity.

So it is not strange that nowadays we all talk about the crime problem and look expectantly to the Church. . . . But I wonder how many clergy ever once spoke to a criminal, calling him by his name, or ever once talked to him as man to man. It seems about time for some direct, trenchant words to shock us into self-examination on this score—and then into action.

Preaching a second-hand sermon to a congregation of prisoners does some good doubtless, but even the best preaching is a different kind of ministration from "visiting," as our Lord used the term. In

this ministry not much can be done by remote control, and it is for the clergy to go and search out those who will permit their aid. If we wait to be called, we shall wait long—for how shall they call on us whom they have never seen?

MR. CALVIN here discusses a phase of missionary work which is of vital interest to the Department of Christian Social Service. His own keen interest in acting as a prison chaplain and visiting among the prisoners is part of a long tradition of our Church. Such prison work goes on quietly, without much publicity, and while more widespread, perhaps than Mr. Calvin suggests, a great deal more needs to be done. City Mission societies in sixteen dioceses visit the prisons in their areas and many parish priests consider this work as part of their parochial duties. Also, some Bishops include prisons in their regular visitations. These activities are too little known and the whole picture would add an inspiring chapter to the story of our missionary program. The Department would welcome reports and pictures of prison work. Out of these a challenging report could be made.—ALMON R. PEPPER, Executive Secretary, Department of Christian Social Service.

It might well be a concern also of the Bishops. Although I have examined scores and scores of convention addresses, I do not recall ever having seen a single paragraph devoted to this subject. The same is true of diocesan papers. College students, with whom I have had long and close association, get several times as much thought from the Bishops and clergy. And yet the talk with men in prisons, where all kindness is so rare, almost any visit, if not too professionally pious, is valued at twice or thrice its worth.

But is this missionary work at our doorstep really effective? No—and yes. More than ten years ago, I stood with a husband beside his wife when she appeared before the judge to receive sentence. Since that time no Christmas has passed without a card from both to say an unwritten, "Thank you! We remember." Another case . . . A Mexican lad now grown to young manhood still remembers me kindly because of a train lunch that I bought for him years ago as he was being taken to the reformatory. Another prisoner, recently acquitted, used

to "kneel down right over there beside his cot every night," so his cellmate told me, "and say his prayers." Another, before his trial for murder, read the Testament (which I gave him) from the first page of it to the last, and in the penitentiary he is still reading it. Other instances recur to memory faster than I can set them down. And prisoners who say little usually brighten up at a friendly word, though they are wary of what they call professional brotherly love.

All this is said with the open-eyed knowledge that convicts in an appalling number of cases become "repeaters"; that about one in four is going to break his parole, and that among them are men of ferocity and viciousness incredible, whom, as Shaw once said, it is "impossible to reform, useless to torture, dangerous to release." Yet our Lord, so far as I can determine, made no difference between so-called hardened criminals and others. He was inflexible about right and wrong, and I cannot imagine Him being deceived (like some of the more impressionable visitors) by one of the routine "mooching" requests of prisoners; yet His compassion was infinite, because He knew what is in man. Thus, I suspect that He wants us to be neither soft-hearted nor hard-boiled—but *both!* . . . Incidentally, it should be noted that we may never actually encounter one of those satanic beings who are dramatized on the radio.

In ministering among prisoners, one is in a world in reverse, a topsy-turvy world where some things have the disconcerting habit of remaining stable, while others are inverted. For instance, a convict will repay a kindness to fellow convict by training him in a new and paying racket to use when he gets out. On the other hand, among the men themselves there is often an unconventional estimate of morality that seems closer to the New Testament than much of what is accepted outside. Being drunk and disorderly is scarcely an offense at all. Neither is fighting. Defrauding a finance company is merely a peccadillo. (The corporation does not need the money half so badly as the individual does.) A good, clean killing itself is excusable, especially where the de-

ceased was not regarded as fit to live. But the man who beats his board bill is justly regarded as the scum of the earth. And not much above him is the hit-and-run driver who slinks away in the darkness, leaving his victim bleeding and mangled in the road.

Among such paradoxical matters and men, the visitor must be, while as harmless as a dove, as wise as a serpent. Here he is strictly on his own, and it is easy to make mistakes. Like the Lord when He went among the villages of Galilee, he has no organization and no appropriations behind him. Like Him also, he must use the one-by-one method. All he can hope to do is to make some changes in the unruly will and sinful affections of individuals, for he cannot attack crime in the abstract.

Above all, he must not suddenly become a self-appointed prison-reformer. By the Church, he is commissioned not so much a reformer of prisons as a reformer of prisoners. And prisoners, next to relief clients, are probably the world's greatest complainers; so the wise visitor presently learns to discount liberally stories about prison conditions. (Strict truth can be expected from only the best men.) The penal system of our country is entrusted no doubt "to men as good at heart as we, and possibly much richer in resource"—if I may misquote a recent poem. Not a reformer then, nor yet an amateur criminologist nor psychoanalyst! The prison officials at the start are surprisingly willing to coöperate with visitors, but they soon weary of busybodies. And, besides, prisoners resent probing questions.

With achievements so limited then, one may reasonably inquire what results a visitor may hope to accomplish. The main results are two in number, as I view them, and very definite. The first he can hope for is to leave the prisoner convinced beyond the shadow of a doubt that he comes as his friend, one who has no axe to grind and that as a priest he cannot be shocked by anything that men and women do. The prisoner, it must be remembered, desires above all else a friend. His lawyer's interest in him is something

that he has to buy with money; his accomplice, it may be, is the very one who has double-crossed him and turned informer. His own family only too often, has turned sour on him. He can trust no one. Verily, a prisoner needs a friend. The second hoped-for result is to build up in the prisoner's mind by persuasion and every other possible resource the conviction that crime is a mistake.

There are other results, incidental but important. One is that if our ministrations are right, they should help to make the prisoners better to one another; less brutal, a little more kind. And not only that, but less bitter in their hatred of constituted authority in the person of judges, policemen, prosecutors, and jailers; and a bit more willing to coöperate among themselves and with the officials in keeping the prison clean and its general condition livable. Furthermore, we often may help a young offender to make his first offense his last one.

We may have hope also of softening by a little the despair and inexpressible bitterness of spirit which sometimes descend upon a convict. There was Duke, for instance. Without betraying confidence, I quote words of his which I so well remember. "When they take the prints of these," he said holding up his fingers, "you're sunk. Sunk I say! Acid burns won't change them much. There was a filling station near my shop that got held up. So they took me to jail. They finally gave me the third degree. That arrest shows on my record. I had nothing to do with the job, and wasn't even tried. But you saw it there on my record. A year or so later when they learned that I was from Louisville, they took me again and questioned me about that kidnapping. Three G-men worked on me for days. They even went over my body with a magnifier. Finally they released me again. But that put the finishing touch on my record. And now when I do time for this job, I'll be close to forty."

Such is the long-drawn, multiple penalty of the first conviction.

In such cases what is there to say? Only that police officers, even though

they have no vindictive desire to hound an ex-prisoner, know how many of them ultimately become repeaters; they know also that only a certain number of persons are capable of any given crime, and they naturally look for the guilty one among the most likely prospects. Duke is therefore a figure of tragedy. He feels the finger of doom pointing at him. He is sure that crime does not pay, but in his helplessness he is convinced that innocence does not pay—that for beaten men like himself, nothing pays!

A wise chaplain does not "go soft," for he knows that, by and large, officers and judges are on the side of right. But here he is looking into the blackest abyss in the world; a heart in which has died all hope in man and God.

Thus thinking of a man's conclusion in crime, I cannot contemplate a boy's beginning in it without a shudder. And here at the start the Church may help, if it can help at all. Three times within a few weeks a lad is arrested and locked up. That is to say, the fear and disgrace of imprisonment are no longer a deterrent to him. The road, unless it bends sharply away, stretches ahead of him through truancy and pilfering, to robbery with firearms possibly, then a term in the penitentiary it may be, then more crime, more punishment, and so on. In a fixed ratio, as we now know, the public school across the way is turning out, along with the future physicians and engineers, its quota of bandits, racketeers, and gunmen's molls. The only uncertainty is upon whom the lot will fall.

To the young, the Church is a loving mother. Why do we so neglect them after they get into their first serious trouble? At the very least we might visit them. And when they are put on parole, we can stand sponsor for them, and encourage them by our friendship. Such service the Good Shepherd may rightfully expect of His under-shepherds. And as the wave of crime keeps mounting ever higher, society is going to demand such aid from the Church or else count the Church a useless, broken reed.

Here then are some of the problems. It is high time now for the Church to stop making excuses and go to work* or else face the Master's accusation, "I was in prison, and ye visited me not!"

It is not necessary to wait until the organist or the senior warden is locked up. We talk glibly about the Mission of the Church, and fail to recognize it under our noses. We all live within reach of some prison, no doubt, and if each of us were to sweep in front of his own doorstep, so to speak, that would be a laudable beginning. We can all ask ourselves, "What have I done for its inmates in the past?" Starting from that answer, I recommend that we ask ourselves in manly fashion, "What more can I do in the future?" We can hardly expect our sermons to resound from the pulpit to the remotest row of solitary cells. But at least we could visit those cells sometimes, and stand awhile before whatever unhappy face is at the moment pressed against their bars of steel.

We are all much, much interested in young people, any young people, until

*Only recently a jailer remarked, "If the Churches can do anything, the quicker they start, the better!"

they get into trouble. But once the key turns in the big lock behind them, which is likely to happen about the nineteenth year, they are then merely unfortunates, young people in whom we have lost interest. When, for instance, a seventeen-year-old is captured one night while robbing his own father's store, or when another youth a little older is captured on a stealing expedition with his father, a rector might profitably visit the boys, even though they were not precisely members of his young people's society.

But whatever is done by us, such ministry must be looked upon as its own reward, and devoid of all other. One can not readily dramatize it, and there are no confirmation classes to be organized among the transient inmates of a county jail. There will be no exhibits to display, no contributions to report, and no appropriations for the task. But one satisfaction there will certainly be: that we have given faithful heed to the Master's own command. Another will be that in the ever-rising tide of crime which advances upon society today, the Church has ceased to stand by, ineffectually. Much has been done here and there, of course, but as a Church we have not even begun to do what must be done.

Americans in China

¶ "What kind of people are our missionaries in China, anyway?" Many of us have heard that question asked. Sometimes it is asked with an intimation that they are probably a "poor lot." If you really want to know send for *Americans in China*, a brief and attractive leaflet, in which George E. Sokolsky, an American journalist, and Archie T. L. Tsen, a Chinese layman, tell some of the things they know about American missionaries. It ought to be read by every member of the Church and passed on to others.

¶ Send a postal card to the Field Department, Church Missions House, 281 Fourth Avenue, New York, N. Y., for one copy or a thousand copies. No charge.

BOLTON FIELD IS A LARGE FAMILY—*Under the leadership of one man rural work in five Mississippi counties reaps rich results for Christ and His Church*

By THE REV. VAL H. SESSIONS

Rector, The Bolton Field

Wherever the rural work of the Church is mentioned, sooner or later the name of the Rev. Val H. Sessions crops up. For the past nineteen years, Mr. Sessions has been in charge of the Church's work in the five counties of Mississippi known as the Bolton Field. In the accompanying article, Mr. Sessions describes the missions and stations which comprise this field. The Editors hope that in the not too distant future Mr. Sessions will continue this story by telling something of the way in which he has achieved the success for which his mission is so well known. Mr. Sessions is secretary of the Rural Workers Fellowship of the Episcopal Church, and editor of The Rural Messenger, the official organ of the Fellowship.

1 1 1

THE BOLTON FIELD embraces five counties in the Diocese of Mississippi, and includes organized missions and visiting stations. The organized missions are Bolton, Bovina, Brandon, Raymond, Madison County (Open Country Mission), Terry, Ridgeland; while Utica, Flora, Clinton, Edwards, Forest, Pelahatchie, Sartatia, and Bentonia are visiting stations. This means that the priest-in-charge visits these places, perhaps hold services in them, but mainly that there are a few members there who are visited. They attend services at one of the organized missions.

It makes one's heart leap and well to read the journals of the Diocese of Mississippi and find out about the labors of those who have gone before. Men, who later became Bishops, such as Brownell of Connecticut, Polk of Louisiana, Freeman of Arkansas, Otey of Tennessee, Green of Mississippi, in the days before the War between the States, worked in parts of what now makes this field. And such priests as James Fox, A. Cleaver, William Douglas, A. Sansom, and many others. These men were founding the Church in these parts. There was ro-

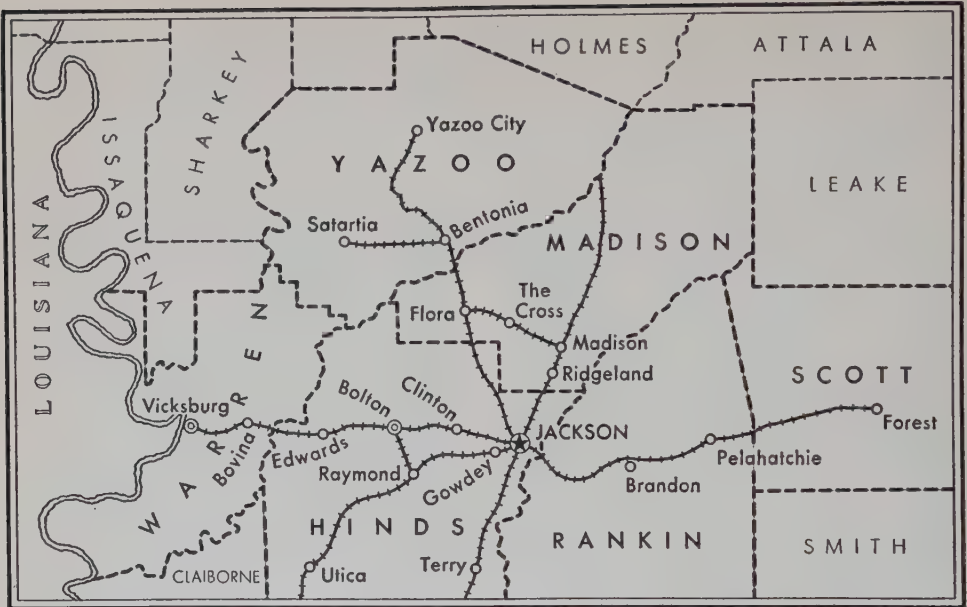
mance . . . there was adventure. The Church was winning her way into the hearts of the people.

But the War between the States came. Fortunes were wiped away. The folk in this section faced trials of all kinds. It meant that all had to start again. The church at Bovina was completely torn down. The churches in Terry, Clinton, Raymond, were used as hospitals and almost torn down. The churches in Bolton, Ridgeland, Brandon were not built then. The Chapel of the Cross was not destroyed. In many places services were held in schoolhouses or hotels or over stores, before a church was erected. The leaders were scattered. But adventure and romance again faced those who were determined to carry on the work. So over the years there have been those who have labored. Churches were repaired or rebuilt and elsewhere new ones were erected. Here briefly is the story of each.

Through the years since Reconstruction Days our folk have faced poverty, lack of leaders, misunderstanding, and on top of all a shifting population. It is an old saying in every community that when a family moves away it is always an Episcopal family. With this background it can easily be understood why I call this work the work of reconciliation and restoration; the reconciling of folk to the Church, the restoration of the Church in their hearts, and the restoration of the physical equipment.

While the Bolton field is primarily a rural field, a glance at the map shows two factors which make it an unusual area. On the extreme west is Vicksburg, one of the few cities in the State of Mississippi, and almost in the center of the field is the city of Jackson, the largest city in the State and the capital.

Bolton, where I live, is a small place of slightly more than four hundred people



BOLTON FIELD comprises five counties in Mississippi—Warren, Hinds, Rankin, Madison, and Yazoo. The organized missions and visiting stations served by Mr. Sessions with their connecting roads are shown on the map

in the midst of a farming country. Although services of the Church were held in Bolton prior to 1860, it was not until 1870 that the Episcopalians bought a lot and built St. Mary's Church. The church as then built remained unaltered until the early twenties of the present century when the lot next to the church was bought, the building repaired, and the parish house built. A few years later (1929) the tower was partly torn down, the church and parish house bricked. The rectory was built in 1925.

Such is the center from which the Church reaches out, carrying on its work through visiting, preaching the Gospel, administering the sacraments, conducting services, maintaining a fine library which serves the whole trade area, and a functioning Sunday school. The communicants, which in 1909 numbered twenty-one, have grown to forty-six.

Although St. Mary's, Bolton, can boast of no wealthy members it does rejoice in the development of its property during the past twenty years through the devoted gifts and work of members, the

American Church Building Fund, past members, and other friends.

A recent confirmation class in Clinton enables the work there to resume the status of an organized mission. One hundred years ago an enterprising clergyman organized St. Matthew's Church in Clinton but the vicissitudes encountered through the years had brought the work to a very low ebb. Hence, today in this town of 912 people, with its Baptist boys' school and a private school for girls, there is only a faithful band of sixteen communicants without a church.

This has not always been the case. Eighty-five years ago (1853) Mount Salus Academy, a Church school for girls, was here and regular services were held in its buildings. But when financial conditions forced the school to close the congregation was homeless. They bought and repaired a Methodist church building, which served satisfactorily until war came to Mississippi and Federal troops, on their way to Vicksburg, left it practically in ruins. One of the traditions is that Grant fed his mule in the church, and pitched

his tent at the front door. In 1880 the church was completely restored but not sufficiently to withstand a violent wind storm which blew in the east end, necessitating the razing of the whole building. So the hilltop lot is now vacant and the congregation without a suitable building of its own. Until the happy day comes when a simple frame church can be erected, the congregation accepts the hospitality of the Methodist Church. There in one of the Sunday school rooms, before an altar, the Church's worship is offered twice a month; on the second Sundays by a layman, and on the fourth Sundays an early celebration of the Holy Communion and meditation by the priest-in-charge.

St. Luke's Church in Brandon has a long and interesting history. A school building first gave the little congregation a haven for worship. Then followed a period during which a vacant store served the same purpose until in 1870 a church was completed. There for more than half a century Churchmen faithfully worshiped God and anticipated long years more of Christian fellowship in the familiar building. But, in 1924, a disastrous fire spread through Brandon, destroying a large part of the town including St. Luke's Church. This was a terrific blow to the tiny band and more than a decade passed before a new church was erected in 1935. Services are held here twice a month. The congregation numbering, in 1909, twenty communicants had grown to thirty-nine in 1937. The town itself has a population of 692.

St. Alban's Church, Bovina, is an open country church. The beautiful brick church erected in 1858 and demolished during the War between the States, was replaced by a frame structure in 1870. More than a half-century later the daughters of a leading citizen of Bovina, but long since removed, built and furnished in memory of their mother, Mrs. Mathilda Townsend Palmer, a new church and parish house. The new buildings have every convenience of a city church including running water and electric light plant. St. Alban's is trying to reach all people in the surrounding country; work

which is reflected in the growth of the communicant list of fourteen in 1909 to forty-four in 1937.

Out in another great oak grove like the one at Bovina is another open country church, the Chapel of the Cross, erected in 1848 in Madison County. Considered one of the most perfect examples of Gothic architecture in the region, the Chapel of the Cross has suffered from the ravages of time. Before the War between the States the morning services were held here for the whites; a long pew all the way across the back for their colored drivers. The afternoon service was especially for the Negroes; the long pew in the back being for the whites. After the war the people were impoverished, many moved away, and the church was allowed to go uncared for. For a long time no services were held. The doors fell down, cows used the nave for a shelter during cold and rainy nights, windows were knocked out, and trees and bushes grew so thick that the chapel was almost inaccessible. In 1910 the grove was cleared, the chapel partly repaired, and services resumed. Now efforts are being made for the complete restoration of this open country chapel with a cathedral mission.



ST. LUKE'S Church, Brandon, built in 1935, replaced an earlier structure destroyed a decade before by fire



CHILDREN from far and near use the library which is one of the outstanding services rendered by St. Alban's Church, Bovina. The present building, perhaps the finest in the whole area, was erected by former communicants in memory of their mother

Recently on the occasion of my seven-teenth anniversary as priest-in-charge of the Bolton Field, which I celebrated at this chapel, a complete restoration program was mapped out.

After this service which was attended by more than two hundred people from all over the region, the work began. Joyfully, funds allotted for a concrete foundation were released for other work when it was found that a solid foundation, long hidden by underbrush, supported the chapel. The next step thus made possible was the pointing up of the walls. Later will come new plaster, new roof, new floors.

This open country chapel to which all kinds of folk from all over come to kneel, to pray, to worship, to receive new faith, to gain greater vision, has more than tripled its communicant list since 1909. The eleven of that year are now thirty-nine.

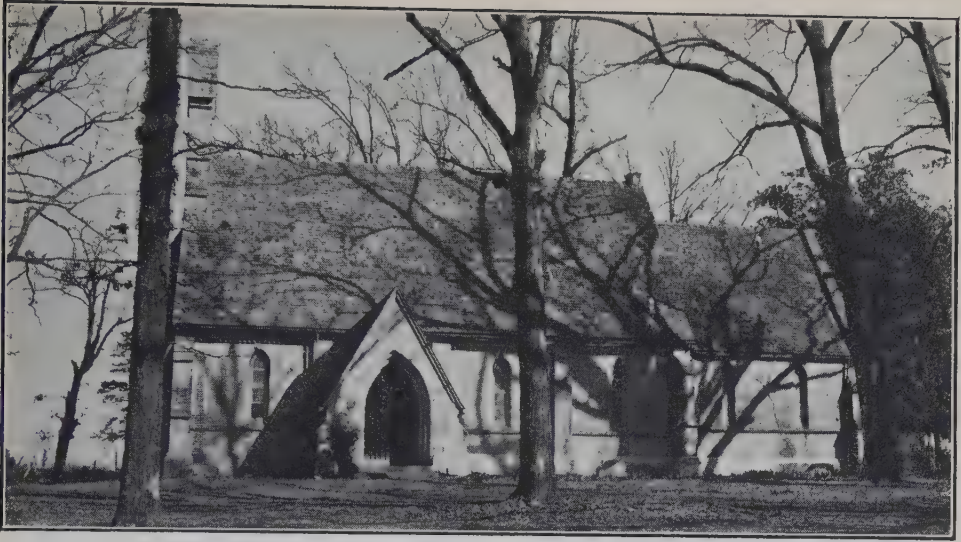
St. Mark's Church, Raymond, reflects the labors of those who have gone before, fighting hard against all kinds of obstacles. Organized as a parish one hundred years ago (1837) services were held in the Magnolia Hotel. Later the Methodist church was used, but in 1854 a church

was erected on a lot secured the year before. The Federal troops on their way to the battles of Baker's Creek and Champion Hill, and then on to Vicksburg, using the church as a hospital, left the building practically in ruins. Soon after the war, however, it was repaired and today it stands as sound as the day it was built, except for a needed coat of paint.

Raymond, with a population of only 547, has a county junior college and agricultural high school. The church with a pitifully small flock of eighteen communicants ministers to all and maintains regular services and a Sunday school. From its small flock, in recent years has come one clergyman, the late Rev. Fred W. Jones, who at the time of his death was rector of St. Thomas' Church, Providence, Rhode Island.

St. Mark's Church also serves Utica, a town of 652 people eighteen miles south over a concrete road.

St. Luke's Mission at Ridgeland is the youngest organization in the field. Begun in 1912, the building was erected during the diaconate of the present coadjutor of the diocese, William Mercer Green. This community began with a view to getting Northern people to come down and truck



CHAPEL OF THE CROSS, one of the finest examples of Gothic architecture in the region, has served its community for ninety years. On a recent anniversary of Mr. Sessions, celebrated at this chapel, a complete program of restoration was mapped out

farm. It seemed then that it had a glorious future but its proximity to the capital—eight miles distant—has hampered its development into a city. Twenty-five communicants are the backbone of the Church's ministry here.

In Terry, a town of 412 people, in a great trucking area, is the Church of the Good Shepherd, one of the oldest churches in the diocese. Set in a grove in the center of the town, the church was built in 1859 out of heart pine, and today after a glorious history of eighty years is still in perfect condition. The plant includes a parish house which is used for the usual parochial activities as well as library, scout center, and health center. The communicants, numbering thirty-four, are exactly double the number reported thirty years ago.

I am sure, in this short story, that you can read between the lines and see the heartbeat of the field, the glorious work of reconciling our own people towards the

seeming neglect of Mother Church, and the reconciling of Mother Church's other children who do not understand her, and the glorious work of restoration, the building up of the physical property and adding of more as well as restoring Mother Church in the hearts of those who should love her.

There are so many other things that could be told: the planting of fine pecan trees, of fig trees, and apple trees to supplement the income of future rectors; the annual field days which have welded the hearts of the members of the Bolton Field into one great heart so that it keeps perfect time all over the field; the Bolton Field Leaflet that has been the means of helping to build a fine family consciousness and loyalty; of the dozens of folk transferred to other places; the beauty the Church takes into every community—all a part of the Church's ministry to bring Christian joy and gladness into the hearts of all.

On Easter, April 17, the Church of the Air will be broadcast from New York's Cathedral of St. John the Divine at ten a.m. over Columbia's network. Bishop Manning will speak; the cathedral choir will provide the music

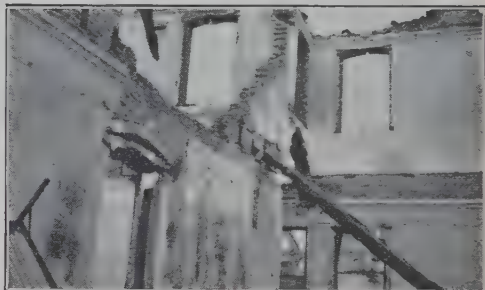
War Takes Toll of Chinese Church



SHELL FIRE despoils Church of Our Saviour, Shanghai; the Rev. Tsu Pao-nion, rector.



WRECKED INTERIOR (above) of Our Saviour Church, erected entirely by the congregation itself.



THREE HUNDRED children attended Our Saviour's day school before bombs wrecked this building



TWICE IN FIVE YEARS Shanghai's Chapei district has been almost completely destroyed by shells and bombs. In 1932, St. Paul's Church, built by its self-supporting Chinese congregation, escaped serious injury; in 1937, it was practically destroyed

CHINESE HOLD ANTI-AGGRESSION WEEK—*Day of Religions observed in Wuhan brings Christians of many names together in St. Paul's Cathedral, Hankow*

By LUCY FISH MILLER
Wuchang, China

A DAY OF RELIGIONS sponsored in the Wuhan Cities (Hankow, Wuchang, and Hanyang) on Sunday, February 6 by the Chinese People's Foreign Relations Association, ushered in a week of carefully planned mass meetings and other forms of popular instruction in constructive work for world peace. This so-called Anti-Aggression Week was timed to prepare for and to include the opening day of the London World Peace Campaign Conference.

The unique feature of the Wuhan Day of Religions was the successful effort to enlist the participation of every shade of religious faith, Taoist, Buddhist, Mohammedan, as well as all branches of the Christian Church. Separate services were held all over the center in the morning. Twenty-six thousand Buddhists alone went to different temples to pray for peace. This is very significant as the Buddhists lay no emphasis ordinarily upon corporate worship.

The Roman Catholics had celebrated Requiem Mass only a fortnight previously, hence did not mark the day with any big united service. The other Christian bodies united in a memorable afternoon service in St. Paul's Cathedral.

It was an inspiring occasion. The details had all been carefully worked out so that everything went smoothly, quietly, and reverently although the congregation of nearly two thousand filled all the aisles as well as all the pews.

A ceremonial arch, such as the Chinese excel in making, spanned the street in front of the cathedral compound gate. Green and gold were the colors chosen for the day and the mottoes were carefully chosen to express the Christian faith in peace. The superstructure of the gate

and the façade of the cathedral were similarly decorated. Inside were branches of the many greens of mid-winter including the delicate lacy bamboo. The altar hangings were white. Flags of nearly all the nations mingled with the Chinese flag, while extra lights and large illuminated characters symbolized the Christian virtues of faith, hope, and love.

The procession was led by a special choir of sixty mixed voices that Miss Venetia Cox had organized and trained for the occasion. In the procession were many Christian pastors as well as a long line of Sheng Kung Hui clergy followed by Bishop Roots. Prominent Chinese including Dr. Wang Chung-hui, Minister of Foreign Affairs, Gen. Feng Yu-hsiang, Vice-Chairman of the Military Affairs Commission, and Mayor Wu Kuo-chen who is a member of the cathedral congregation, and many foreign diplomatic and consular representatives sat in reserved seats in the nave.

There were many features of the carefully planned service that made a deep impression upon us all. The Minister for Foreign Affairs unveiled two large wreaths in memory of all non-combatants and all officers and men who have been killed in the present hostilities, while the congregation stood in complete and reverent silence for two minutes of silent prayer. The wreaths contained symbolic crossed palm leaves as well as other leaves and flowers.

The Minister of Foreign Affairs spoke briefly and led the congregation in prayers for the nation. Many of us were particularly interested in listening to the stalwart Gen. Feng Yu-hsiang whose career has been so dramatic. It was long popular to tag him "the so-called Christian General" and indeed his most devoted admirers used to shake their heads sadly at the iteration of that tag, but he

has slowly come back to his Christian faith and this time to the full Gospel instead of a sort of Old Testament Christianity. His remarks were less carefully tempered to the spirit of the day than those of the other speakers but were certainly very much in keeping with his own bluff outspokenness. He said the prayers for China's land and air forces. Mayor Wu spoke briefly and Bishop Roots in the concluding message, delivered in both English and Chinese, said:

Thank God for the privilege of living in China at this time. The present is a turning point in the life of this great Chinese people. It is also a turning point in the history of the world. The future will be greatly affected by the way we who live in China now meet the opportunities, the disappointments, the sufferings, that face us. Our privilege is to share the sorrow and the joys of the Chinese people in this crisis.

The first point I want to mention in a Christian's message to his fellowmen in China at this time, is the privilege and value of sympathy with each other; and especially with those who suffer. We must help each other, never to become callous to the suffering about us, but always to let our sympathy express itself to the extent of our

ability by bringing friendly service to these who suffer, especially the wounded, the sick and those who have been driven from their homes.

The second point is that we make the injuries done to us and our friends an occasion for self-examination and the redirection of our lives in line with the very highest ideals we know. This is in accordance with the teaching of Christ and, also, of the Chinese sages. Then when we see our faults we must amend our ways and enter the new life to which we are called.

The third point is that we recognize the need for profound change in ourselves and in society—not destructive, but constructive change, putting an end to what is wrong and preserving what is right. This is the spirit of Christ who said He came not to destroy but to fulfill. The revolutionary purpose of many social and political groups is really to be fulfilled in the Christian Revolution, which is the revolution by which the will and purpose of God becomes the controlling force in every aspect of our life. Not our will but God's is to rule in ourselves, in our families, in society, and among the nations. God has a plan for each of you, of China and Japan and for all the nations. He will tell us our part in His plan if we listen to Him. When we obey Him, He works and changes men—ourselves and others to make a new world.



SHANGHAI MISSIONARIES on New Year's Day gave a luncheon in honor of the Rt. Rev. Frederick R. Graves retiring after forty-four years as Bishop of Shanghai, and fifty-seven years' service in China. Included in the group are, seated from left to right: Mr. J. Randall Norton, Mrs. W. H. Standing, Mrs. W. P. Roberts, Mrs. Harold H. Morris, the Rt. Rev. William P. Roberts, Bishop Graves, Miss Lucy Graves, Mrs. Norton, Miss Elizabeth Graves, Mrs. Claude M. Lee, Dr. Lee. At the extreme left, standing, is Mr. W. Z. Liang Sung, Vice-President of St. John's

READ A BOOK—*R. Walker Scott suggests Taisei Michihata's spiritual pilgrimage From Buddha to the Christ, now available in the excellent English translation of the Rev. P. A. Smith*

This month's guest contributor, Ralph Walker Scott, has been since 1931, Professor of Latin, French, English, and the History of English Literature in St. Paul's University, Tokyo. During his first furlough (in 1936) he completed his work for the Ph.D. degree at Columbia University, New York.

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FROM BUDDHA TO THE CHRIST, the History of a Spiritual Pilgrimage by the Rev. Taisei Michihata, translated by the Rev. P. A. Smith (Tokyo, Church Publishing Society) presents, as the subtitle indicates, the history of a spiritual pilgrimage. The author was for long a Buddhist priest; was the son of a priest, born in a Buddhist temple.

The book falls naturally into two parts: the first, describes Mr. Michihata's life as a Buddhist; the second, his life after he had come into touch with Christianity. He traces in some detail his fervent search for light and truth while he was still a youth, in the service of the temple and later as a young man and a full-fledged Buddhist priest. It will come as a surprise to many American readers to learn that there are many Buddhist sects and that they are more divided in doctrine than the various Christian sects. All Christians have at least the same sacred book, the Bible, while the various sects of Buddhism are based upon very varying collections of *sutras*, many of which are directly at variance with one another.

In the second part of the book, Mr. Michihata tells of his first contact with Christianity. Here the power of a Christian personality in propagating the Gospel is clearly shown, for it was through the personal influence of a missionary that he was first led to a knowledge of Christ. He tells us of his joy on first hearing God addressed as "Our Father". The idea of the fatherhood of God and the brotherhood of man was new to him. Divine love as the essence of Christianity

burst like the noontide sun through the gloomy clouds of Buddhist doctrines and beliefs. Buddhism has much to say about reaching Nirvana, or the final emancipation of the soul from transmigration, by annihilation of the soul or by its absorption into the divine; it has little or nothing to say about the love of God for his children or of an eternal life granted to us by God, in which we can continue to live and grow in the knowledge and love of our Creator.

Mr. Michihata (whose name, by the way, is rather prophetic, for it means, "the banner of the road") is, like many Japanese, sensitive to the beauties of nature. It comes out, for example, in his description of how, while yet a Buddhist, he retired to a wild section of mountain country, in order to fast and meditate in an effort to find God. He describes the spot thus:

I chose a spot where this shrine lay on my left and far below the Odai-ga-hara Mountains, and determined to carry out my plan there. Above me the tangled branches of the arborvitae, cedar, and pine trees were so thick that the place was in semi-darkness even at noon. Strange mountain plants lifted their heads here and there like lords of the soil. Wild chard and burdock thrust their arms out to one side or the other, and in the midst of all this, lilies nodded gently to one another. At night it was a dark and dismal spot. I could hear the distant howling of wolves, and sometimes a herd of wild boar would run snorting by and frighten me.

At sunrise the scene would be rather different however:

As I looked about me, the mountains of Odai-ga-hara, of Kii, and of Rokkō all looked like islands in a great sea of mist, while the peak on which I stood lifted me up about it until it seemed almost as if I could walk across this cloud bridge to those other hills.

Toward the end of the book he has some interesting comparisons between Buddhism and Christianity. One would

like to quote more here, but for the lack of space in a brief review of this kind.

From Buddha to the Christ gives an insight into the soul of an Oriental in his search for ultimate reality and his joy when he finds the Christ. In a Foreword, the Rt. Rev. Samuel Heaslett, the Presiding Bishop of the Japanese Church, says:

The writer approaches the difficult subject of the relationships of two great world religions in the right spirit; and as he writes from a personal inner experience of both Buddhism and Christianity, he has that to say which illuminates both in a unique way.

From Buddha to the Christ is available in an English translation made by the Rev. P. A. Smith of Osaka and published by the Church Publishing Society of Japan. A graduate of the University of Illinois, Mr. Smith taught mathematics there for two years before going in 1903 to Japan as an English teacher at the Hiroshima Normal College. He stayed at Hiroshima until 1912, was ordained

in 1914, and served in the Diocese of Kyoto until 1935, when he went to assist the Rt. Rev. Yasutaro Naide in the Diocese of Osaka.

The Church Publishing Society is composed of the Bishops of the Nippon Sei Ko Kwai. They entrust the management of its business to a priest nominated by themselves. This priest for the past ten years has been the Rev. Charles H. Evans. The society publishes books on religious subjects, principally in Japanese. Its book selling department also acts as exclusive agent in Japan for the Society for Promoting Christian Knowledge. In spite of difficulties arising from financial conditions in Japan, the Society is practically self-supporting. During 1936, it sold a total of 27,703 books and tracts, of its own publications. In the past ten years it has published ninety-seven books including the Apocrypha; it soon will issue a revised edition of the Japanese Hymnal.

Refugees Show Marks of the New China

NEARLY THREE HUNDRED refugees from down river, mainly from towns and cities not far from Shanghai that have been completely razed are being housed on the Boone Compound, Wuchang. They seem quite different from the Central China folk and even have certain differences of costume, a detail it seems almost absurd to mention since they fled with little or nothing except the clothes they stood in.

Yes, little or nothing; but there is apparent one of the marks of the new China that was growing so fast until last summer. One of the efforts during the past half-dozen years has been to educate the Chinese to use the individual drinking cup, and in spite of the terror and suddenness of their flight nearly all the children have their cups tied securely to them; and handkerchiefs pinned on.

Another indication of new China, is the need to provide quarters for single women. It seems only yesterday that there was no such person.

The Chinese committee in charge of

the refugee camp at Boone takes a great pride in carrying on with a minimum of foreign help except Red Cross grants. A group of Hua Chung College students is helping in many practical ways, such as supervising the children's play hours, giving the meal hours a general oversight, and in every way saving the time and strength of the busy men on the committee. Every week there is a patriotic meeting and on another day religious instruction. There is not one Christian among the refugees. Many of the details of organization have been worked out by committees of the refugees, for there are both middle school teachers and primary school principals among them. Unlike the refugees of St. Hilda's School there are no cooks, so two cooks have been hired, but a committee prepares the vegetables and another washes the dishes.

The mission doctor visits the camp every day as does the Red Cross nurse. Some measles cases have been quarantined and have kept the quarantine, without a murmur, a remarkable fact in itself.

The Missionary Camera

Invites and Brings You Pictures
of the Church Throughout the World

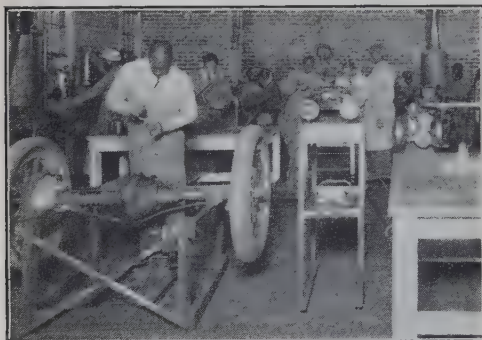


ST. PAUL'S NORMAL and Industrial School in Lawrenceville, Virginia, for half a century has opened the door of opportunity for many an aspiring Negro boy and girl. Now its graduates, trained as teachers, carry this opportunity to countless others in rural schools in the South. More pictures of this famous institution, celebrating its Jubilee next month, are on the next two pages

The Missionary Camera Salutes



JAMES S. RUSSELL out of whose dreams for his people grew St. Paul's School and the chapel (left) where he began his missionary work



AUTOMOBILE MECHANICS (above), masonry (below), and other building trades, home economics including dressmaking, cooking, laund-



ering (below right) are among the trades taught at St. Paul's. Teachers in training (above) leaving St. Paul's for work in neighboring schools



St. Paul's School, Lawrenceville

ST. PAUL'S NORMAL and Industrial School in Lawrenceville, Virginia, on May 1-2, celebrates the fiftieth anniversary of its founding by James Solomon Russell. Born in slavery himself, Dr. Russell devoted his life to the task of securing broader advantages for Negro youth. His entire ministry until his death a few years ago, was devoted to developing St. Paul's School to provide this opportunity more and more effectively. During the past half-century more than 17,000 young men and women have received training at St. Paul's which has enabled them not only to improve greatly their own economic status but to help them help others to live lives of responsible Christian citizenship. Today the school in its eight departments: kindergarten, elementary or practice school, fully accredited junior and senior high school, normal school for teachers, fully accredited by the Virginia and North Carolina State Boards of Education, trade school, and agricultural department, has an annual enrolment of more than a thousand students crowding the forty buildings on its 1600-acre campus. St. Paul's has had a notable first half-century but considers the experience of those fifty years but seed sown for a greater harvest in the half-century that lies ahead



J. ALVIN RUSSELL now heads the school founded by his father fifty years ago



JOHNSTON MEMORIAL Home Economics Building (above) one of newest build-

ings on campus. Below—School choir outside chapel, first brick building on campus



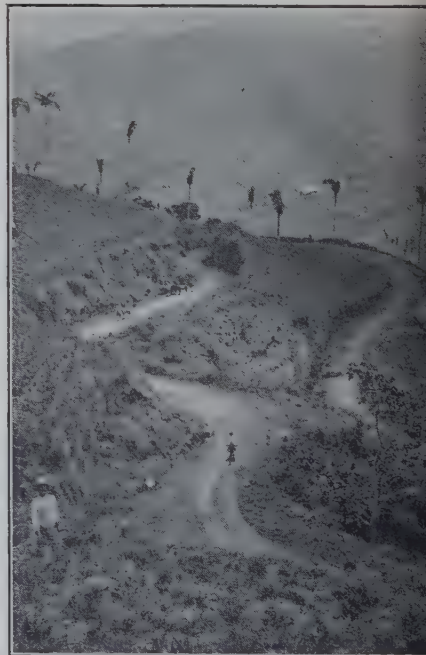
The Missionary Camera Reflects



BISHOP COLMORE (left) for a quarter century has laid foundations for ever-increasing success of the Church work in the cities and country regions of Puerto Rico. Above Capitol, San Juan (Publishers Photo)



PUERTO RICAN country expressman near a typical rural cottage built of cane matting



GOOD ROADS (above) traverse the mountainous countryside (Publishers Photo). Left. On the hillsides grows some of the world's finest coffee (Ewing Galloway Photo)

the Highlights of Puerto Rico



COLUMBUS who on his second voyage to the New World
landed on Puerto Rico is honored by a monument on a
San Juan plaza (right). Another public square is above
with pictures from Publishers Photo



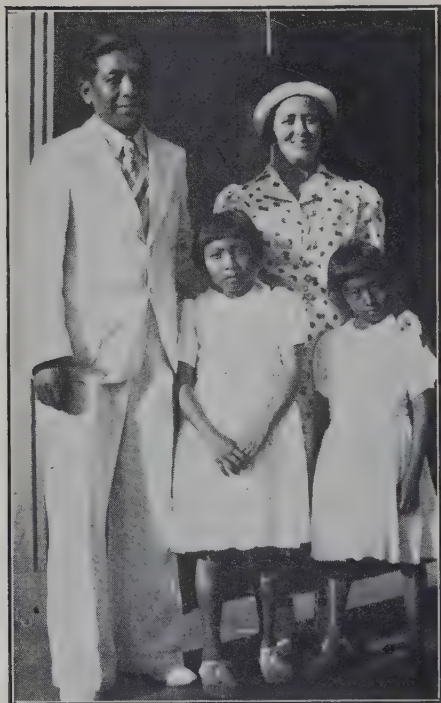
THE ATLANTIC Ocean laps San Juan's
waterfront (below). People of all races
strong San Juan's sunny market place
(right). (Both pictures, Publishers Photo)



PONCE, Puerto Rico's second city (below), from the
hilltop on which stands St. Luke's Hospital (foreground)



The Missionary Camera —

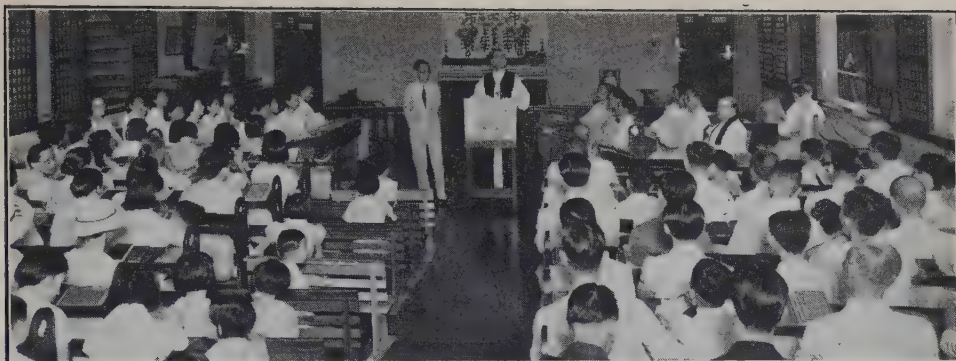


FULVIA AND CRISTINA with Mr. and Mrs. Iglesias (above) at door of the Home

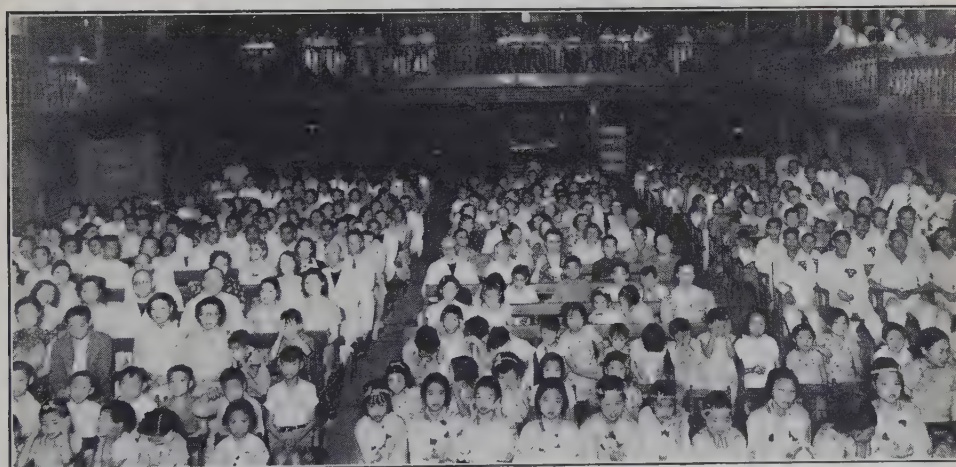
Visits Children's Home in Panama

On February 17, the first two San Blas Indian girls ever to leave their island home off the Atlantic Coast of Panama, were baptized by the Bishop of the Canal Zone, the Rt. Rev. Harry Beal, in the Chapel of the Holy Child of the Children's Home, Panama. Ten-year-old Fulvia and seven-year-old Cristina will live in the home, attend school, and prepare themselves for service later among their own people. Fulvia is an orphan, but Cristina is the daughter of a leading man in his village who defied community opposition to give his child a Christian education. Ten nationalities now are represented among the thirty-six children in the Bella Vista Home (below)





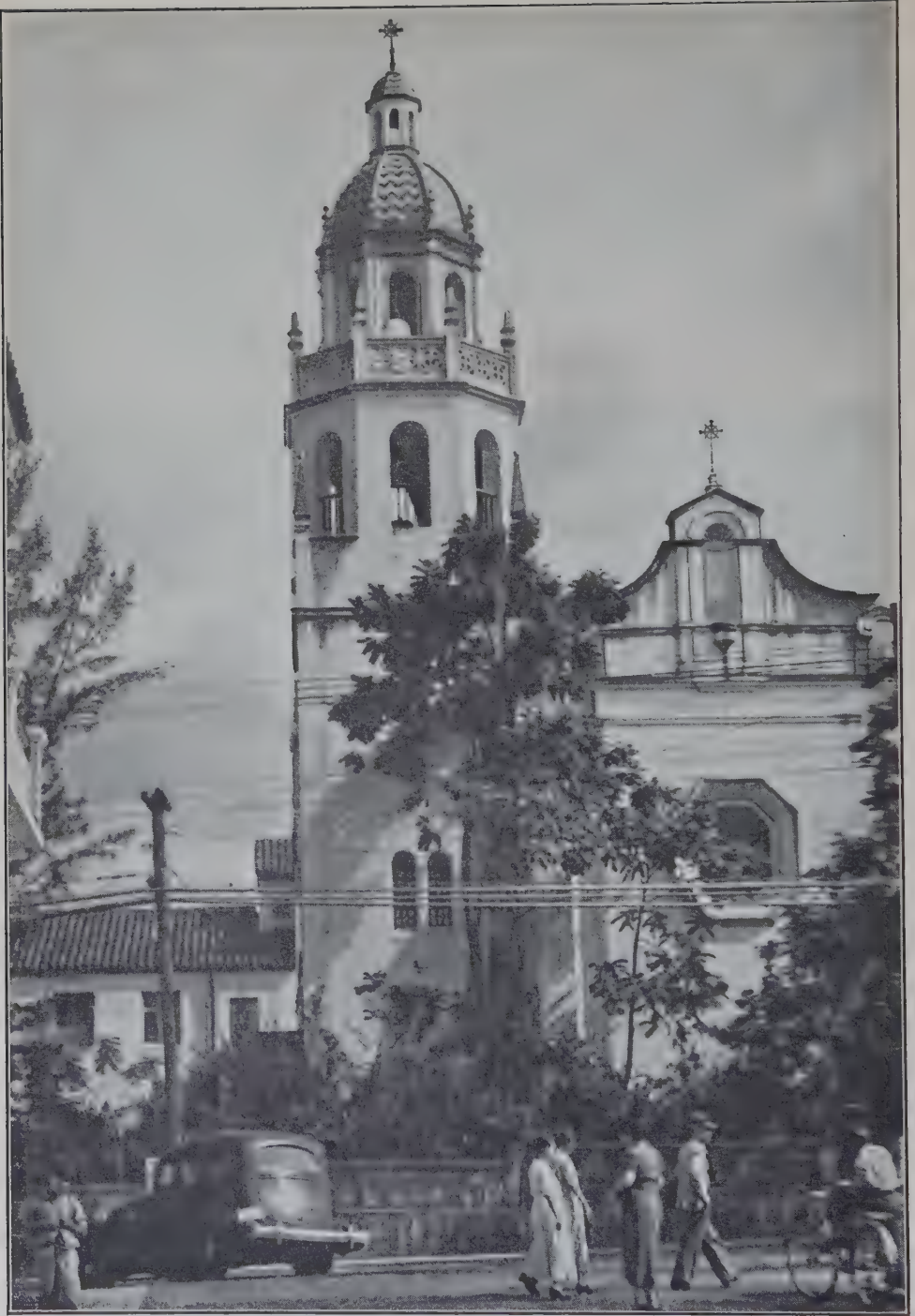
MANILA'S CHINESE congregations of St. Stephen's (Amoy), and St. Peter's (Cantonese), joined in a great service in St. Stephen's Church to welcome the Bishop of Hongkong, the Rt. Rev. Ronald O. Hall, who came to the Philippine Islands for the consecration of Bishop Wilner.



CINE MAGDELENA, now remodeled into St. Stephen's Chinese Girls' School, was crowded when members of St. Luke's (Filipino), St. Stephen's, and St. Peter's Churches, Manila, P. I., welcomed delegates to annual Convocation in January



JAPANESE YOUTH gathered at Mitchell, Nebraska, for second annual conference



ST. JOHN'S CHURCH, near the center of population in the city of San Juan, serves three congregations, two English-speaking and one Spanish. (Photo by Harwood Hull, San Juan)

CHURCH'S OPPORTUNITY IN PUERTO RICO—*Problems quite as difficult as in any foreign center are faced by a gallant Bishop in America's own island*

By THE REV. G. WARFIELD HOBBS, D.D.

In January, the Editor made his first visit to a missionary district beyond the borders of continental United States, and spent a few days with Bishop Colmore in Puerto Rico. He has recorded the observations and impressions of that visitation in two articles written especially for THE SPIRIT OF MISSIONS. The first, published here, considers the locale of the Church's work; the environment in which the Bishop and his colleagues must present the Church's Message. The second, which will be published next month, tells of what the Church is actually doing in Puerto Rico and something of the people who are doing it.

PART ONE

PUERTO RICO—THE PLACE

ALL FOUR SEASONS greet you as your commodious ship from New York harbor speeds toward San Juan in Puerto Rico. A January breeze whips color to your cheeks as you pass the Statue of Liberty. You joyfully bid farewell to winter on the next day, and turn the calendar back to autumn, as you pass blustery Hatteras. One more day and white linens fleck the decks and the balmy airs of June are all about you. It is spring! And finally, on the fourth day you speed through the glories of summer until presently, in the midst of all the customary bustle, you are debarking at San Juan.

You have reached a truly colorful spot in the missionary life of the Church. In theory you have not gone beyond the bounds of your own country and yet you have stepped into the midst of a people and of problems quite as foreign and in many senses as difficult as any which challenge Oriental centers of the Church's work. Here, as everywhere, you will find boundless opportunity and here, also, you will find the cruel results of the missionary recession of the past ten years. A gallant Bishop will greet you, surrounded

by a loyal staff and you will see a "going concern," but even a fleeting visit will leave you aware of distressing limitations, of opportunities that cannot be met. You will note fine institutions completely closed or limping under inadequate resources. You will be filled with pride and joy in the presence of what is; you will leave with a heavy heart because of so much that, under present conditions, cannot be.

The Missionary District of Puerto Rico includes Puerto Rico and adjacent islands, and the Virgin Islands of the United States, over all of which flies the American flag. Into this fascinating region our Church followed the flag. The responsibility, accepted in 1898, and continued with increasing success ever since, is one of the results of the Spanish-American War and our national excursion into imperialism. If Connecticut, gently of course, were lifted from its moorings in New England and dropped off shore into the Atlantic, you would have a very close approximation of the size and physical outline of Puerto Rico and, in the matter of population, almost complete duplication.

On the Island of Puerto Rico are 1,600,000 inhabitants. As a Churchman you recall that for four hundred years the Roman Church was the spiritual mother of generation after generation of these people; yet has never more than reached the fringe. Not more than a third of the island's teeming population accepts the ministration of that ancient Church. Hundreds of thousands of others, chiefly in rural and mountainous areas, many of them victims of ignorance and of poverty, await the coming of a vital Christianity, convincingly sacramental, its liturgy couched in beautiful terms, its worship enhanced by appeals to every sense. What an opportunity for the Church we love and serve!

Presiding over this jurisdiction, its second Bishop, is the Rt. Rev. Charles B. Colmore. I restlessly await December 17, when in payment of many a debt of the heart, I shall join all who love this missionary leader in celebrating the twenty-fifth anniversary of his consecration.

Bishop Colmore found the Church's mission in Puerto Rico altogether American. Two Spanish-speaking workers and eighteen priests and laymen and women workers of American birth made up the working personnel. Perhaps the greatest among many achievements credited to Bishop Colmore is the complete reversal of this situation. Today only two American priests assist the Bishop while eighteen men born in Spain, in Puerto Rico itself, or in other Spanish-speaking lands, carry on the work in terms completely understood by the Island people and acceptable to them. They are laying foundations for ever-increasing success in the cities and among the humbler multitudes of rural and mountainous regions that greet the Church with open arms.

More than six thousand communicants revere our altars and, beside these, thousands of children, young people, adults, with eager interest attend our services,

and presently, we hope, will swell our numbers.

This pleasant pilgrimage deals only with Puerto Rico and not the Virgin Islands. A water-front strike crippled facilities for travel and after a false hope or two, Bishop Colmore and I accepted the situation and visited only work and workers of the major island. The visitation was complete. It included the happy privilege of meeting face to face the whole missionary personnel, and to share with them days of comradeship in the midst of their people and their work.

TO ME THE missionary enterprise falls naturally into three great divisions, each drawn from the ministry of the Christ Himself, and supported by His commands. He said, "Go teach." One would naturally therefore discover what craftsmen in this exacting field were at work and with what result. Christ said, "Heal." Thus we would seek some evidence of obedience to Christianity's veneration for the human body and its needs, the body, in the Christian point of view, a temple for the indwelling of the Holy Spirit. Christ said, "Preach the Gospel." Above every other consideration we



PUERTO RICAN HILLSIDE near Quebrada Limon. The Church of the Atonement with its more than four hundred communicants now in charge of the Rev. Antonio Villafane is in the right foreground. (Turn to pp. 168-9 for more pictures)

sought evidence that the glorious news of redemption was falling from the lips of preachers and being evidenced in the lives of His ambassadors and disciples as also in the lives of the thousands drawn through the Gospel to the Christ.

One grows more and more humble in the presence of missionary problems and of the veterans of the service who have given their lives to solving them. These all too casual notes are written in that spirit of humility and there is no effort to solve in a luminous sentence or two problems which have been for the most part four centuries in the making.

Puerto Rico spreads a charm of many sorts to intrigue the visitor. Indeed there is peril that the primary business of a missionary wanderer will be forgotten in the allurements that beckon the tourist. The first claim is upon one's interest and attention as an American, or more correctly, a citizen of the United States of America, since throughout the Southern Republics, among all the causes which spread suspicion of the Colossus of the North, none is more unfortunate than our application of this phrase "American" to ourselves, careless of the claims of our brethren in a score of great republics.

Everywhere is evidence of the results of our occupation. Puerto Rico has been made over in these forty years. One sees with pride superb educational institutions that still glisten with their newness. Day by day increasing numbers in every part of the island learn to speak English as well as Spanish so that communication becomes increasingly easy.

The visitor notes with pride governmental interest in health. It would almost seem that Uncle Sam were himself a medical missionary. Fine hospitals now in existence offer efficient combat to tropical ills, from the well-nigh extinct malarial fevers to leprosy, now as ever the most terrifying of human ills. In addition to splendid institutions now functioning, others are under construction and still others are planned, so that insistence upon medical service in missionary terms no longer challenges the Church as once it did.



CALL TO CHURCH. The bell is rung and immediately the rocky roads literally swarm with oncoming congregations

Here also Uncle Sam has proved to be an indefatigable road builder. Little difficulty confronts the messenger, and especially the missionary messenger, who would find his way with the Gospel to the "utmost parts." Along with these major evidences of governmental activity, much of it reflecting current federal activities, to provide work, housing, and the like, there is an insular government with adequate legislative assemblies and organized departments interested in considerable programs of public betterment. To be sure there are problems here as everywhere, racial, religious, social, moral, economic, which must command earnest progressive thinking and planning but one is optimistic in the presence of the record and looks toward a future filled with promise. Our conquest and occupation, popular or not, have justified themselves to this point, in good works.

Considered as an environment, Puerto Rico approximates Paradise. To the eye the tropical scene is entrancing. More needs to be written of the beauty of the blended foliage, of the palms, of the banana, oranges, grapefruit, of growing pineapples, of the overwhelming luxuriance of sugar cane, of the mountainside

forests where in the deep shade some of the world's finest coffee is harvested. Something needs to be said for flower gardens overhead in this land where blooming trees spread loveliness everywhere.

Cities are cities anywhere. The abiding impression of Puerto Rico in a scenic sense is of its rural loveliness yet vast regions which seem given over only to forests of tropical magnificence are, as a matter of fact, densely populated. I watched a young priest mount a tower, set a bell to clanging, and wondered what possibly could happen. I had not long to wait. The forest came to life. Rambling, rocky roads not more than trails for horsemen, literally swarmed with oncoming congregations. Age came. Pathetic indeed were evidences of the interest of men and women who only toward the close of long lives were catching the joy of churchly ministrations. Youth came. There seemed no limit to the young people tucked away somewhere among the hidden coffee groves who would flock to the clatter of a bell. Childhood came. I have no statistics but rather believe there are more children, aged eight, per square foot in rural Puerto Rico than anywhere on earth. They flocked into the chapels. They shared the worship, they listened, they sang. They all but split your ears.

The Church upon entering Puerto Rico faced all the problems that Uncle Sam faced and to these added the plus of evangelistic purpose. If there seemed lack of educational facilities evidenced in overwhelming illiteracy, both Government and Church set up educational machinery to meet the need. If standards of public health, and particularly public health as

it affected womanhood and childhood, were faulty, both Government and Church invoked medical science to create a sanitary world, to spread some comprehension of hygiene, to set up healthy bodies.

The Church founded schools. The mission today is a testimony to the effective achievement of these schools while the one disturbing factor as one looks into the future is the almost complete wreckage of our admirable educational units because of shrinking resources. The Church founded a splendid hospital. Nothing can exceed the devotion, the skill that has gone into this phase of our work, detail of which will come with a later article. In addition to the hospital has come the tiny rural dispensary which promises to make the largest contribution to "heal" as the future unfolds.

In both of these fields, teaching and healing, Government and Church were of a single mind, except that in teaching, the Church has remembered its primary business to plant in human minds "Whatever things I have taught you." The "plus" with the respect to the healing ministry likewise transcends purely scientific achievement, seeing here unmatched opportunity to reach and heal sin-sick human spirits as well as broken bodies.

Beyond these the Church must preach. Naturally in addition to school, hospital, and dispensary, evangelistic work spreads now in an encircling movement around the entire island and better still, has penetrated to a score of centers in rural regions where multitudes literally hunger and thirst after righteousness.

Thus pleasantly we etch the place, where a courageous group, headed by an unconquerable leader faces noteworthy opportunity.

1 1 1

¶ The Good Friday Offering is the Church's annual gift to the Church in the Near East. During recent years American Churchmen have made a notable contribution to this work through the services in Jerusalem of the Rev. C. T. Bridgeman (see March issue, page 102). To insure the continuance of this ministry, it is hoped that every congregation will make an offering for this great work in the Holy Land

Forward Movement

THE RT. REV. HENRY ST. GEORGE TUCKER, *Chairman*
Executive Offices: 412 Sycamore St., Cincinnati, O.

THE QUESTION is frequently asked; "What program is the Forward Movement presenting now?" Every member of the Church must give his own answer because there is no set program for all. Every opportunity seized, every task for the Church well done, every expression of loyalty on the part of one who calls himself a Disciple, is a step forward in the program.

There are, however, a number of matters which concern us all, and upon which the Forward Movement Commission asks you to focus your attention. Some of these which must be included among the interests of every individual Church member, and in the active program of every parish and diocese of the Church, especially during this Lent, are:

1. We must accept our responsibility to present the Christian religion as an essential factor in every man's life. This means reclaiming those members of the Church in whom religion is dormant, and winning those in cities and country who are unchurched. Call it evangelism—or whatever you will—but it must be done. An early issue of *Forward Today* will give details of the proposed program.

2. We must study and share in the whole growing movement toward Christian Unity that our Church may contribute leadership in the fulfillment of the vision and plans of the Oxford and Edinburgh Conferences.

3. We must enlist the men of our Church in a common program with a vision of their task as Christian leaders. More conferences and retreats for laymen are urged as a basis for this endeavor.

4. We must dispel the ignorance of our Church members about the work of the Church through an adequate program of missionary education.

5. We must continue our conferences for clergy in order that we may help each

other more constantly in solving the problems and meeting the opportunities of our day.

6. We must enlarge the company of those who are daily seeking God's help through the use of *Forward—day by day* in their Bible study and prayer. This common use links many thousands in a fellowship of the Spirit which gives new unity to the Church.

This list is not inclusive, but rather presents the main objectives which the Commission asks the Church to consider during this year as we continue along the Disciples' Way.

SOME WAYS TO USE "GO"

With children:

1. Pictures may be cut from *Go* as illustrations for a missions scrapbook.

2. Pictures may be cut and made into a movie. The stage and reel to be made by the children and the story told by pupils.

3. Pictures may be made into scrapbooks for hospitals; pasted on beaver board for sick children.

4. Clay models may be made of the illustrations.

5. Picture travelogues may be given to the whole primary Church school.

6. Comparative pictures, using pictures from the United States. (Example: loneliness as compared with the modern Church camp scene.)

With young people and adults:

One rector used *Go* in the preparation of a large confirmation class. He distributed them to every member and used it as a basis of instruction on the widespread expansion of the Church's activity and the missionary nature of the Church. This method may be used with any group of young people and points the instruction with human interest stories. It opens up wide possibilities in missionary education.

* The Sanctuary

We have no recourse but to turn to the Crucified One and to say in simple and sure faith: "In the depths of my heart thy Name and Cross shine now and forever; thereof will I rejoice."—Pastor Niemöller.

IN THE PHILIPPINE ISLANDS, these are the clergy who are carrying on the Church's work in more than fifty towns and villages:

Bishop Mosher, in the Philippines since 1920 and a priest in China for the eighteen years preceding, lives in Manila when he is not traveling far over the islands. Ill health has led him to announce his probable retirement in 1940.

The Rt. Rev. Robert Franklin Wilner, Suffragan Bishop since January 25, 1938, relieving Bishop Mosher of some of the arduous travel, is making his first visitation this spring, in the Mountain Province and in the southern missions at Zamboanga and Upi.

The Rev. George C. Bartter at the Church of the Resurrection, Baguio, was ordained deacon and priest by Bishop Brent in 1908 and has devoted his whole ministry to the people of the islands.

Other clergy, appointed between 1921 and 1938, are the following. It should be remembered that nearly every one of them has the care of hundreds of people not only in the station where he lives but in many outstations.

Leo Gay McAfee, Upi; Benson Heale Harvey, canon missionary (on furlough); Arthur H. Richardson, headmaster of Brent School, Baguio; Vincent H. Gowen, Besao; Sham Hon San, St. Peter's, and Henry Mattocks, St. Stephen's, both Chinese missions in Manila; Lee Lester Rose, Clifford E. Barry Nobes, and Timothy Woodward, Sagada; William H. Wolfe, Harry Taylor Burke, and Leopold Damrosch, Bontoc; Edward G. Mullen, St. Luke's, and John C. W. Linsley, the Cathedral, both in Manila; Alfred L. Griffiths, Balbalasang; Sydney Waddington, Zamboanga; Francis Campbell Gray, under appointment, 1938.

Candidates for Orders are: Mark Suluen, Eduardo Longid, Albert Masferré. Postulants: Bernardo Tenaaur, Jose de los Santos, George Farnes, Benito Cabanban, Pablo Moiket. Great possibilities lie before these young men, for whom the Church at home should be praying.

(The lay people, men and women, many with long years of service behind them, will be listed next month.)

Thou whose Spirit moved upon the face of the waters, whose righteousness standeth like the strong mountains and whose judgments are like the great deep, we pray thee to behold and bless thy people throughout these islands; strengthen every work done for them in thy Name, and lead them forth to serve thee among the nations of the earth; through Jesus Christ, thy Son, our Lord. Amen.

National Council

Conducts Church's General Work between Sessions
of General Convention and is Board of Directors
of The Domestic and Foreign Missionary Society

Workmen That Needeth Not to be Ashamed

ST. PAUL IN HIS second letter to Timothy urges him to study to show himself approved unto God, a workman that needeth not to be ashamed. The purpose of what we call missions is to make it possible for all God's children to become workmen who do not need to be ashamed. St. Paul is of course speaking of the moral life, but his words imply that our physical labor also ought to measure up to the same standard. The great tragedy of human life is that so many of God's children have no opportunity to receive the training that is needed to make them workmen who do not need to be ashamed. This has been particularly true of the Negro people in the South. For lack of any opportunity of training most of them have had to be content to remain all their lives "unskilled laborers." Their lot has been not unlike that of the race mentioned in the Old Testament who were condemned to be "hewers of wood and drawers of water."

The New Testament, however, tells us that it is God's will that all men should be saved. This means that they should have the opportunity to develop to the full the capacities that God has given them. It is our Christian responsibility, therefore, to extend this opportunity to those who, like the Negroes, lack it. With this in mind a young Negro priest, James Solomon Russell, some fifty years ago appealed to the Church to help him found a school where Negro boys and girls could be trained adequately to become workmen that do not need to be ashamed. Out of this venture of faith has grown that splendid institution, St. Paul's Normal and Industrial School, which next month will celebrate its fiftieth anniversary (see pages 165-7). It has demonstrated the possibility of making the Negro young people "workmen who do not need to be ashamed."

We have every reason to thank God for what has been accomplished through St. Paul's during the past fifty years. Shall we not also show our gratitude by enabling it to become still more useful in the years that lie ahead? The very improvement which St. Paul's has helped to bring about means that if it is to continue to develop workmen that do not need to be ashamed it must be constantly raising its standards of training. To do this better equipment and more adequate support will be required. I hope that St. Paul's fine record during the past fifty years will arouse a widespread desire to coöperate in the provision of whatever is needed to enable it to continue its service in the future.


Presiding Bishop.

Domestic Missions

THE RT. REV. F. B. BARTLETT

Mountain Workers Have Annual Conference

THREE PANEL discussions on The Relation of the Diocese to Mountain Work, Church Schools and the Rural Field, and Handicrafts and the Rural Program, occupied most of this year's Church Conference of Southern Mountain Workers, held March 8 at St. John's Church, Knoxville, Tennessee. The conference met the day preceding the annual national conference.

Thirty-eight missionaries attended together with the Rt. Rev. F. D. Goodwin, Bishop Coadjutor of Virginia, who presided, the Rt. Rev. R. E. Gribbin, Bishop of Western North Carolina, who preached at the noon-day service, and the Rt. Rev. R. B. Jett in whose Diocese of Southwestern Virginia many of the mountain missions are located. St. John's Parish, the Rev. L. C. Melcher, rector, extended

its usual hospitality to the group. The Rev. Eugene N. Hopper preached at the evening service preceding the conference; the Rev. John A. Winslow conducted a quiet hour; the Ven. W. R. Mason, the Rev. E. Dargan Butt, and Miss Mabel R. Mansfield led sections of the discussion.

A representative of the Department who attended the Conference of Southern Mountain Workers visited some of our mountain missions afterward, and was impressed anew with the importance of the Church's work in the mountain area. In no two places visited is the work exactly the same but everywhere were groups of happy people, men, women, young people, and children, full of gratitude for what the Church has contributed to life in the mountains.



SOUTHERN MOUNTAIN WORKERS under the leadership of Bishop Goodwin (rear left) discussed problems concerning the more effective presentation of the Church's life in the Southern Highlands, last month at St. John's Church, Knoxville, Tennessee

Foreign Missions

JOHN WILSON WOOD, D.C.L

Across the Secretary's Desk

RETURNING FROM General Convention, the Rt. Rev. William M. M. Thomas, Bishop of Southern Brazil, reached Rio de Janeiro on December 30. Although the heavy traffic on the south-bound steamers from Rio prevented Bishop Thomas securing immediate passage to Porto Alegre, he has been in communication with other parts of the diocese. He is greatly cheered by reports of six young men who have volunteered for the ministry. Two others have just graduated from the Porto Alegre seminary and shortly will be ready for ordination. Four others have finished their first year in the seminary. The Bishop is of the opinion that:

There would seem to be no reason to think that the operation of our Church work will suffer in any way because of the altered system of government. Everyone seems to be quite satisfied that some such action was necessary. Life goes on in its perfectly normal course. Section 4 of Article 122 of the new Constitution states that "Every individual and religious confession may practice publicly and freely its worship, organizing for such purpose, and acquiring property, observing the dispositions of common right and the exigencies of public order and good (or salutary customs."

AT THE General Convention of 1934 the Young People's Service League of the Province of Sewanee made a corporate offering for work in the mission field in the United States and overseas. That offering amounted to \$651.19. In October, 1937, in Cincinnati, they made another offering. This time the amount was \$906.38.

That increase of thirty-nine per cent is a grand suggestion to most of the dioceses and congregations of the Church in the United States. How the Church's work would forge ahead on all fronts if every third year showed an increase of thirty-nine per cent in the offerings of our congregations throughout the country.

In February, the Executive Committee and Advisory Board of the Young People's Service League met in Atlanta to consider the distribution of the 1937 offering. They decided upon this division:

1. All Saints' School for Girls, Bontoc, P. I.....	\$100.00
2. Work in India.....	100.00
3. To build a church and parish house, Oyama, Japan.....	100.00
4. To build a house in young people's camp in Eastern Oregon under care of Bishop Remington	100.00
5. For work among the deaf in the Province of Sewanee.....	50.00
6. For work at Rosborough House, Western North Carolina.....	100.00
7. Fuel Fund for Hudson Stuck Memorial Hospital, Fort Yukon, Alaska	100.00
8. The Children's Home, Ancon, Panama Canal Zone.....	50.00
9. The China Emergency Fund.....	206.38
	<hr/> \$906.38

Now a schedule of appropriations may seem to some only a grouping of figures with a dollar sign in front of them. I wish there was space enough for me to tell in some detail what these gifts mean. Think:

Of eighty girls from primitive Igorot homes given the chance to learn the Christian way of life and of their devoted deaconess friend saved from despair as she tried to find the money to feed them.

Of scores of Indian villages in the Diocese of Dornakal begging for Christian teachers.

Of a new center of spiritual life and opportunity opened in Japan.

Of the young people of one of the great Pacific States who will enjoy the privileges of weeks of camp life next summer with its work and play, its teaching and its worship.

Of those silent people whose eyes will follow the facile fingers of the clergyman as he converts the familiar words of the

Book of Common Prayer into the sign language.

Of Southern Highlanders in a remote section of prosperous North Carolina, helped to learn some of the amenities of life.

Of an arctic hospital aided in its valiant endeavors to conquer sickness and give relief from pain.

Of homeless children in the tropics given a chance under the loving care of their Mother, the Church, to make good in life.

Of thousands and thousands of people in China in direst need, some of whom

will be helped by (and thank God for) the understanding and practical sympathy of these young people in far-away America.

All this, and more is what those figures mean. Who dares say there is no romance in a missionary budget?

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DURING THE month of January, 4,631 bodies of Chinese were picked up in Shanghai streets. They were bodies of homeless, penniless refugees, no longer able to endure the privations and exposure to which they had been subjected.

With Our Missionaries

ALASKA

The Ven. F. W. Goodman sailed February 25 from Liverpool on the *Duchess of York*, and arrived in Montreal March 9, after a short furlough stay, before returning to Alaska.

CHINA—SHANGHAI

Miss Laura E. Lenhart sailed February 9 from Shanghai on the *Fulda via Suez*, on advanced furlough due to conditions at St. Andrew's Hospital, Wusih.

Miss Evelyn Ashcroft sailed February 10 from Shanghai on the *Empress of Japan*, and arrived February 25 in Vancouver, on advanced furlough due to conditions at St. Mary's Hall, Shanghai.

Dr. Margaret C. Richey sailed February 10 from Shanghai on the *Empress of Japan*, and arrived February 25 in Vancouver, on advanced furlough due to temporary closing of Church dispensary in Changshu.

The Rev. Henry A. McNulty sailed February 10 from Shanghai on the *Empress of Japan*, and arrived February 25 in Vancouver, to speak on behalf of the China Emergency Fund by request of the Department of Foreign Missions.

Mr. and Mrs. M. P. Walker and son arrived February 11 in Shanghai, on the *Empress of Canada*, after regular furlough.

CHINA—ANKING

The Rt. Rev. D. T. Huntington arrived February 11 in Shanghai on the *Empress of Canada*, after regular furlough.

CHINA—HANKOW

Sister Augusta sailed February 12 from Liverpool on the *Samaria*, and arrived March 7 in Boston.

The Rev. and Mrs. C. F. Whiston and children sailed March 14 from Manila on the *Empress of Russia*, on account of the illness of the eldest child.

Miss Nina Johnson sailed January 8 from Hongkong and arrived March 2 in New York

via England on advanced furlough, due to conditions in Wuchang.

The Rev. and Mrs. T. P. Maslin sailed February 26 from Hongkong, on the *Neil Maersk*, planning to retire from the mission on account of age.

The Rt. Rev. A. A. Gilman and Mr. Arthur J. Allen sailed March 5 from Vancouver on the *Empress of Japan*, and arrived March 22 in Shanghai, after regular furlough.

JAPAN—KYOTO

The Rev. H. R. Shaw sailed February 19 from Kobe on the *Kongo Maru*, and arrived March 5 in Los Angeles, on regular furlough.

The Rt. Rev. and Mrs. S. H. Nichols arrived February 23 in Kobe on the *Taiyo Maru*, after regular furlough.

JAPAN—NORTH TOKYO

Mr. Paul F. Rusch sailed March 4 from Seattle on the *Hikawa Maru*, and arrived March 14 in Yokohama, after a visit to the United States at his own expense.

Miss C. G. Heywood and Miss E. W. Gardiner arrived February 23 in Yokohama, on the *Taiyo Maru*, after regular furlough.

JAPAN—TOHOKU

The Rev. Frank H. Moss sailed February 13 from Vancouver on the *Empress of Russia*, after a visit in the United States at his own expense for health reasons.

LIBERIA

Miss Mary W. McKenzie sailed March 9 from New York on the *Queen Mary* and arrived March 14 in Southampton, and sailed March 19 from Liverpool, after regular furlough. She was accompanied by Miss Sarah C. True, a new appointee.

PHILIPPINE ISLANDS

The Rev. Clifford E. B. Nobes sailed March 5 from Vancouver on the *Empress of Japan*, and arrived March 27 in Manila, after regular furlough.

Religious Education

THE REV. D. A. MCGREGOR

Curriculum Materials for Vacation Church Schools

ONE OF THE resolutions adopted by General Convention was a request that the Department of Religious Education prepare a four-year curriculum for Vacation Church Schools. In compliance with this resolution the Department calls attention to the wealth of material available for such schools and ways in which it may be used continuously year by year.

A series which will this year have a full four-year course is the *Coöperative Series*. Published by the International Council of Religious Education, it provides texts for kindergarten, primary, junior, and junior high groups. These texts, developed as the result of coöperative planning by representatives of many communions including our own, have the advantage of enclosing under one cover informational material, suggestions for appropriate worship and activities, and specific directions for leaders. The completeness of these texts makes them the best material on the market at present, especially for leaders who are planning schools for the first time, or for those who have not had time or opportunity for much training and preparation. Unquestionably texts which have not been developed specifically for our communion cannot be used *in toto* without some adaptation. It will be necessary, therefore, for parish leaders to examine the various books carefully beforehand and to make any changes which may be demanded. A descriptive flyer, *Vacation Church School Texts*, may be secured from the International Council of Religious Education, Department of Week-day and Vacation Schools, 203 North Wabash Avenue, Chicago, Illinois. The texts themselves may be purchased through Church Missions House Book Store.

Another series of texts which provides study materials year by year is that developed by the Missionary Education Movement. Many schools have been

using these texts for years. Provided for primary, junior, junior high, and young people's groups, the texts give a general background for specific teaching about the work of our Church in any of its mission fields. The development of these materials is another coöperative venture in which our own communion has a part. Many very helpful supplementary materials, such as pictures and cut-outs, also are available for use with these texts which have teaching procedures quite carefully planned. A catalog of the materials and the materials themselves may be secured from Church Missions House Book Store.

Another source of available material is to be found in Church school courses other than those used during the regular session of the Church school. The courses selected should be such as are developed in units, like the revised *Christian Nurture Series*, or those published quarterly and dealing with definite themes each quarter, such as the *Christian Living Series*. For the kindergarten simple activities added to the Bible stories in the series of *Bible Books for Little People* (New York, Nelson) will be sufficient. The primary department may use units taken from *Stories of Shepherd Life* or *Hebrew Home Life*, both by E. M. Lobingier (University of Chicago Press). The *Junior Bible Workbooks* (Boston, Pilgrim Press) published in quarterly units may be selected for junior groups. For young people either a *Treasure Hunt for Boys and Girls of the Episcopal Church* by E. P. Frazier or *My Own Life of Christ* by A. M. Brookman will provide excellent material. In those parishes where neither the *Christian Nurture Series* nor the *Christian Living Series* is used during the regular session of the Church school, units from either or both of these series may be selected.

From such illustrations it is evident how comparatively simple a matter it is to

plan for study materials for a Vacation Church School from year to year by following any one of these three suggestions. Combinations of these three sources increase greatly the potential variety of the courses which may be offered.

THOUGHTS INSPIRED BY S.E.B.

I ATTENDED the recent meeting in Boston of the Secondary Education Board (S.E.B. in alphabetical shorthand). Its membership consists of teachers, or masters, in the private secondary schools of the country.

The Episcopal Church is well represented at such a gathering, since the list of secondary schools founded under the auspices of this Church is comparatively large; particularly in New England and on the Eastern seaboard. Groton, St. Paul's, St. George's, Lenox, St. Andrew's are but a few of the many secondary schools which have retained their Church connection.

Most of us, who have grown up in communities where the public high school dominates, think of religious education as a "lost cause" so far as its place in week-day schooling is concerned. Religious education is confined to what the Church can do on Sunday. It is consequently a somewhat thrilling experience to listen to the discussions of schoolmasters who talk over their problems as teachers of religion as naturally as do teachers of mathematics or English. "Sacred studies" are an accepted curricular requirement in the average private secondary school. Classes in religion have a dignified standing in the curriculum. Pupils are under the same educational discipline in such classes as in their secular studies.

I listened, for example, to a brilliant paper by the Rev. John Page Williams of Groton School on teaching the Gospels to boys of fifteen. The pedagogical wisdom contained in the paper would deserve the attention of teachers of the New Testament even in a theological seminary. I could not help wondering what it would

mean to the Church if all our young people could enjoy such a disciplined, non-sentimental introduction to the Bible. We have preached so long the half truth that religion is a matter of the heart and the hand rather than of the head that our young people are taking us at our word. Almost total ignorance of the classics of religion worries neither them nor us. Yet nemesis will overtake such sentimentalism. As a recent report of a committee on religious education at Princeton University puts it—a report arguing for rediscovering a place for religious studies in the curriculum:

Education cannot take place in a vacuum. Yet, in the case of religion, that is exactly what is attempted today. It would require more than genius to explain anything in such a lack of atmosphere or medium of communication. Even the Angel Gabriel could not discuss religion in a vacuum. It is this vacuum that must be filled.

—T. O. WEDEL, *College Work Secretary*

FIFTY THOUSAND GIFTS

FIFTY THOUSAND gifts! That was the number sent out in 1937 by Church schools in their Christmas boxes. Of the total number 36,600 were distributed in the United States and 13,400 to people in other parts of the world.

To whom did these gifts go? American Indians in eighty missions received 10,000 of the gifts; American Negroes in a larger number of missions were allotted 7,700; the Southern Mountaineers had 5,800. Among the missionary districts outside continental United States, Puerto Rico fared best with 5,300. In the foreign field the Philippine Islands were at the top with 2,600.

Christmas box gifts found their way into thousands of out of the way places in all parts of the world, carrying with them the prayers and good will of boys and girls in the United States. Those who received them were thus forcibly reminded that Christian people in this country really do care and want to share Christmas cheer with others.

The China Emergency Fund on March 21 amounted to \$156,937.60

Old Age Security for Lay Employees in the Church

THROUGHOUT OUR Church—in diocesan offices, on parochial staffs, and in the employ of Church institutions—there are thousands of laymen and laywomen employed by the Church who will grow old in service without provision for their old age.

Under the provisions of the Social Security Act, certain classes of employees are exempt from the payment of taxes and are omitted from the future benefits. One of the exempt classes is this:

Service performed in the employ of a corporation, community chest, fund, or foundation, organized and operated exclusively for religious, charitable, scientific, literary, or educational purposes, or for the prevention of cruelty to children or animals, no part of the net earnings of which inures to the benefit of any private shareholder or individual.

There are many complicating reasons why employees falling within the above classifications were not included in the Act. At some far future time they may be included but in the meantime provisions for old age security for lay employees can only be made by the churches which employ them.

In 1934 General Convention affirmed that social insurance against such modern industrial hazards and economic insecurities as unemployment, illness, accident, and old age is in accord with every principle of Christian brotherhood and is endorsed.

General Convention of 1937 gave consideration to the exemptions of the Social Security Act and stated our present obligations by unanimously adopting these resolutions:

RESOLVED, That General Convention strongly recommends to the dioceses, parishes, missions, institutions and other organizations of the Church that immediate consideration be given by such units of the Church to the purchase of retirement contracts to provide benefits for all lay em-

ployees, and calls attention to retirement policies available for this purpose with the Church Life Insurance Corporation, a subsidiary of the Church Pension Fund, and with other insurance companies.

RESOLVED, That a Joint Committee of six consisting of two Bishops, two presbyters, and two laymen, be appointed to study the matter of social insurance for lay employees of the Church in collaboration with the authorities of the Church Pension Fund, and to take such steps as may be feasible to effect the ends set forth in the resolution presented by the Department of Social Service of National Council.

This Joint Committee was organized with the Rt. Rev. Cameron J. Davis, Bishop of Western New York, as chairman. Other members are the Rt. Rev. W. Appleton Lawrence, the Rev. W. Russell Bowie, Mr. Bradford B. Locke, the Hon. Clinton Rogers Woodruff, and the Rev. Almon R. Pepper. After several meetings with actuarial advisers the committee has issued a statement of principles which should govern the program entered into by a diocese, parish, or institution of the Church with any insurance company. The committee also reviewed the plan for such insurance issued by the Church Life Insurance Corporation, a subsidiary of the Church Pension Fund, and recommends this plan to the Church. Copies of the statement of principles and the plan are available through the office of the Church Life Insurance Corporation, 20 Exchange Place, New York, N. Y.

For the promotion of provisions for old age security of lay employees of the Church, the committee recommends that each diocese should organize a committee or delegate the responsibility to an existing diocesan department. Some dioceses have already appointed committees. Such committees should study the situation in their own diocese and act in an advisory capacity for all the parishes and institutions. Any plans for insuring the security of our lay employees in their old age should be instituted as soon as possible.

What Happens to Triennial Resolutions?

WHAT happens to Triennial resolutions? That question may well be asked at the end of six months. Since last October there have been many talks about the Triennial Meeting. It is pertinent to ask now what has been done in parishes to carry out reports and resolutions adopted in Cincinnati. Meanwhile have you seen *The Triennial Packet* (35 cents)? It may be helpful to remind ourselves of what was planned there.

Four major addresses were presented on the theme, Fellowship in Faith and Work: The Faith by which the Church Lives; The Fellowship of the Church—I The East, II Latin America, III The United States.

The Committee on Findings and Plans reported under six heads: The Evangelization of the World, Christian Unity and Coöperation, War and Peace, Social and Economic Life, Service and Personnel, and Church and State. This report asked the question, How shall we work out a program for the women of the Church which will deepen and extend fellowship in faith and work? The introduction pointed out that such a report can do no more than suggest an outline, "for a vital program in any parish must grow out of the needs and experiences of its own group." This report on Findings and Plans contained fifty-eight questions. How are they being answered in the parishes?

Resolutions were adopted on peace, young people, United Thank Offering, partnership principle, tithing and proportionate giving, supply work, women in parish and diocesan conventions, and evening meetings.

It may be helpful to call attention to definite points under these resolutions. The resolution on peace calls for careful study and at least some of the following suggested steps by parish groups: daily prayer for peace; prayer shared in by clergy and laymen, and "all Christian folk

within our influence"; definite "peace education by coöperation with existing peace agencies and movements with which the Church is in accord"; study of the question of military training in Church schools and colleges.

Action on the resolutions on young people call for the study of plans made by the Council's Department of Religious Education; the appointment wherever advisable of a liaison officer, such a person to act as a coöperating officer in the interests of the Mission of the Church with the existing national youth organization; and the study of the work of the Girls' Friendly Society. Such study is being made by the national boards of the Girls' Friendly Society and the Woman's Auxiliary, and it might be interesting for parish groups to appoint committees to undertake the same kind of study.

The United Thank Offering should have the careful consideration in parishes which it had at the Triennial Meeting when new and most interesting divisions of the 1937 offering were made. It goes without saying that there should be study of present giving with new efforts to interest every woman in the parish in this offering.

The next two resolutions also dealing with money gifts need to be handled in parishes if they are to be effective. It is true that the partnership mentioned in the resolution called for practice in dioceses but there must be "fair division of funds" between the parish and National Council if there is to be that kind of division between diocese and National Council. And it is in parishes that the Every Member Canvass must be a "success" and where we must "see that our pledges are paid in full to the National Council." The resolution on tithing and proportionate giving concerns individuals, but individuals may think out in groups such questions as, Is it true as the Triennial said it is, that the "missionary

budget of the Episcopal Church does not tap the resources of the Church"? What is a Christian's duty in regard to tithing and proportionate giving?

Supply work should have the same kind of consideration suggested for the United Thank Offering. Such questions should be taken up as, What is the reason the majority of the missionaries prefer to receive money to personal boxes? What kind of education is needed before the suggested change is made in 1943? How does the parish obtain full information concerning the missionary to whom a box is being sent so that the entire group may have a personal and sympathetic understanding of his work?

The resolution on women in conventions needs study and the question of

women on vestries and in parish conventions must be considered and possibly present rules must be changed.

The resolution on evening meetings certainly merits study in parishes.

It is certainly evident that findings and plans and resolutions of the Triennial must be taken up in our parishes. It is surely evident, too, that all this suggested work provides a large enough program for the rest of the triennium. A word of caution might be added. Few parishes should undertake even the consideration of all these subjects in a short time. They should be taken up only as fast as your group can think them out and act upon them. The report on findings and plans ended with the words: "Here is our world. What can and must we do?"

American Church Institute for Negroes

Auxiliary to National Council

THE REV. ROBERT W. PATTON, D.D.

THE SUDDEN death on Ash Wednesday of the Rev. Frederick Goodwin Ribble, Dean of the Bishop Payne Divinity School, Petersburg, Virginia, after sixteen years as dean and thirty-five years of service to that institution, leaves a great gap in the Institute's work. Five clergymen of the Dean's family have served the school since its establishment in 1878. His grandfather, the Rev. Frederick Deane Goodwin, came to the Virginia Seminary from Massachusetts and after ordination in 1831 spent his entire ministry in Virginia. Following him into the ministry were two sons, six grandsons, and two great-grandsons. His three brothers also were clergymen.

Dr. Ribble worked indefatigably to make Payne Divinity School an important factor in the Church's life. The depression with its attendant hardships brought problems to the school which he and his colleagues faced courageously. Duties were so divided that the full seminary course continued to be given, although needed instructors were unavailable. Dean Ribble, himself, assumed a twenty-hour-a-week teaching schedule which undoubtedly

ly contributed to his sudden death. Another professor now is carrying twenty-three hours a week.

Dean Ribble and his associates have rendered an invaluable service to this Church's ministry to the Negro race. They have struggled year after year, against tremendous odds, without murmur. The students' problems always have become the problems of the faculty. Payne Divinity is a glorious illustration of heroic effort on the part of students and teachers alike to serve colored America.

At a meeting in February, the Southern Bishops urged that the Bishop Payne Divinity School be moved to Raleigh, adjacent to St. Augustine's College. The Boards of Trustees of the school and the Institute hope that the necessary means may be placed at their disposal to carry out this recommendation.

In the meantime, the Rev. E. R. Carter, rector of Christ Church, Petersburg, has been appointed acting dean of the Bishop Payne Divinity School and he is attempting to carry on this task in addition to his regular parish duties.

The Coöperating Agencies

Address correspondence to officials whose names appear under the various heads

Church Mission of Help

———, *Executive Secretary*

27 West 25th Street, New York, N. Y.

"THE INITIALS CMH can be characterized as expressing our interest in Childhood, Motherhood, and the Home," said the Rt. Rev. J. I. B. Larned, Suffragan Bishop of Long Island, of the social work of Church Mission of Help.

The extent to which these fundamental values are being conserved throughout sixteen diocesan branches of CMH was reviewed at the annual meeting in January. During the year, the workers of these Church agencies had been in close case work relationship with 6,316 girls, boys, and babies, helping them, said the Rev. Almon R. Pepper, "to increase in wisdom and stature, and in favor with God and man."

Mrs. Theodore W. Case presided at the meeting which heard the reports of the standing committees and pledged its support for the coming year. Mr. Lewis R. Conklin and the Rev. Don Frank Fenn, as treasurer and chairman of the finance committee, announced a slight bank balance but the need for more individual contributors in 1938.

The publicity committee pledged its continuing help through its chairman, Miss Ethel Van Benthuyzen of Albany. During the year, this committee had supervised the publication of two booklets, *CMH*—two addresses by the Rev. Alfred Newbery, and *Policies and Practice of CMH*. Miss Genrose Gehri of Chicago and Mrs. Frederick W. Brune of Baltimore presented reports for the illegitimacy and organizational membership committees.

Chaplains of CMH had 1,671 conferences with clients and staff members. From these relationships came 139 baptisms, 48 confirmations, and 116 mar-

riages. The Rev. Frank Gavin summarized this report by saying that in CMH the Church had the ideal combination of scientific social work and spiritual therapy.

Officers and board members elected were:

PRESIDENT—Mrs. Theodore W. Case
FIRST VICE-PRESIDENT—The Rev. Don Frank Fenn, D.D.
SECOND VICE-PRESIDENT—Mrs. Walter White
THIRD VICE-PRESIDENT—Mrs. Bradford B. Locke
TREASURER—Lewis R. Conklin
EXECUTIVE COMMITTEE: Mrs. Theodore W. Case, Mrs. John M. Glenn, Mrs. Kendall Emerson, Mrs. Dallas Wait, Mrs. Reginald Belknap, the Rev. Don Frank Fenn, and Lewis R. Conklin
BOARD OF DIRECTORS, Class of 1941: The Rev. Alexander C. Zabriskie, the Rev. Malcolm E. Peabody, the Rev. James L. Whitcomb, Mrs. Kendall Emerson, Mrs. Bradford B. Locke, Mrs. Walter White, Dr. Herbert B. Wilcox, Jr., and Burton White.

The Daughters of the King

Edna Eastwood, *Executive*

Room 305, 150 Fifth Avenue, New York, N. Y.

THERE ARE TWO seasons in the Church year which are especially associated with the objects of the Order: Epiphany when we make our self-denial offering for the Lily Funsten Ward Memorial Fund, which provides the salary of a missionary in China, and Whitsuntide when we give to the Master's Fund, which provides the means whereby Churchwomen may be prepared for the office of deaconess or other forms of Church work. By gifts to these two funds the Order is able to take an active part in the missionary and social work of the Church.

During the Epiphany season just passed chapters have responded most generously to an appeal for the Ward Memorial Fund and on February 2, the Feast of the Presentation of Christ in the Temple, coöp-

erated in presenting the offering in the church. These services raised the level of our gifts beyond a mere collection to the offering to God of a sum of money which carries with it our interest and prayers that the blessing of our Father may rest upon the missionary who is doing work for Him which we, in person, are unable to do. An act of self-denial does not reach its highest conception unless the denial of ourselves is of benefit to other people.

Our missionary in China, Miss Gertrude Selzer, during recent months, has been directing the dispensary work in the Christian refugee camp in Shanghai (see February issue, page 51).

Seamen's Church Institute of America

The Rev. W. T. Weston, *General Supt.*
National Office, 80 Broad St., New York, N. Y.

OUT OF THE storms and strife of the past few years has developed a growing conviction that the only hope of effective welfare work in the future, with a minimum of loss and wasted effort, lies in a greater measure of coöperation and the banding together of all workers in any one field of endeavor.

This is particularly true in the field of seamen's work, where isolated workers are rapidly falling before the repeated onslaughts of opposing factions in the battle for the control of labor.

Aware of the strength to be found in efficient organization and in presenting a united front, a committee representing the national seamen's agencies (of which the Church's work among seamen is one) and the larger of the local societies is now at work on this problem. This committee is striving to map out a definite program of united service in which all seamen's agencies would be able to coöperate.

The proposed program aims at avoiding overlapping and duplication of effort. It includes the assembling of facts and statistics, a pooling of information which would be available for immediate release to points of stress.

To insure success in setting up a united

program, each agency involved must make its contribution, when called upon, in terms of service or money or both. The amount of responsibility which each agency may assume toward this united effort will in turn depend upon the support which it receives from its own public.

The work of the Church among seamen is faced with a choice. Shall it join this movement toward greater coöperation and unity, or stand to one side and be left behind as the procession marches on?

The Church Periodical Club

Mary E. Thomas, *Executive Secretary*
281 Fourth Avenue, New York, N. Y.

OBSERVANCE OF the fiftieth anniversary of the C.P.C. (January issue, p. 45) has been general in parishes. Moreover recipients among the clergy have had the Club in remembrance, while one shut-in writes that as she could not go to church, she was praying at home for those who had brought so much into her life. Diocesan and parish meetings have been enthusiastic, and gifts of varied amounts indicate that the goal of fifty thousand dollars for the endowment fund will be reached during 1938. While this is the present goal, it must not be thought of as a final objective. It is hoped that many friends of the C.P.C. have included, or will include, it in their wills.

ST. MARK'S Normal and Industrial School for colored youth in Birmingham, Alabama, is in serious need of a library that will meet the requirements of the State Education Department. Plans for providing the books were begun within the Diocese of Alabama, but interest has spread. It is being made a major project of the C.P.C. in Long Island with the coöperation of the Woman's Auxiliary in memory of Mrs. Otto Heinigke, who was for many years diocesan officer of both organizations. She was also the national president of the Club, which of all her many interests was nearest her heart.

As the contents of the library must conform to certain State requirements, money gifts are most acceptable.

The Church Army

Captain B. F. Mountford, *Secretary*

414 E. Fourteenth Street, New York, N. Y.

A SPECIAL Jubilee Thanksgiving Service to recall the commissioning, in 1887, of the first mission sisters by Church Army, was held recently in Westminster Abbey. Miss Marie Carlile, who has directed C.A.'s women's work through all these fifty years, was accompanied by her ninety-one-year-old brother, Prebendary Wilson Carlile, founder of Church Army.

The public meeting following the Minster service was presided over by Mrs. Neville Chamberlain. Lady Astor spoke, declaring that, as a member of Parliament, she could never face the problems of life were it not that she began her day with an hour with the Lord and her Bible.

Church Army in the United States has twenty-one mission sisters and women workers on its staff. Mission Sister Frances Jolly is overseas in Liberia; Mission Sister Ada Clarke has volunteered for work in the Philippines; others hold themselves in readiness for foreign service as required. Three mission sisters are active in Indian work; seven are in city or urban parishes; all others are in rural or isolated areas.

FROM THE Diocese of Alabama comes encouraging word of the House of Happiness. The increase since 1934 when Captain C. L. Conder took charge is from thirty-one to eighty-four persons baptized and from twelve confirmed people to fifty. The past year yielded twenty-nine baptisms and eighteen confirmations.

The Girls' Friendly Society

Harriett A. Dunn, *Executive Secretary*

386 Fourth Avenue, New York, N. Y.

REBUILDING Rural America has proved to be the most popular mission study in years with the G.F.S. City, small town, and country branches have shown equal interest in the problems and opportunities offered by rural life in the United States today. During Lent G.F.S. branches have been carrying out a series of programs on the subject, culminating in a gift to the national missions object which the society has chosen in the rural field.

This object toward which the society is working in 1938 is the gift of about \$2,000 for rural work at Dante and Splashdam in the mountains of Southwestern Virginia. This amount is to be divided between a church-community room in Splashdam and an automobile for Deaconess Edith A. Booth and Miss Mabel R. Mansfield of Dante to enable them to extend their work among the mountain folk. In both Dante and Splashdam there is a large G.F.S. branch.

In connection with the study of rural America, a questionnaire was sent to a number of G.F.S. branches in small places, to try to discover the special needs and interests of the young people in their communities and what they feel the G.F.S. has to offer them. The replies from small villages of two hundred people to towns of five thousand inhabitants in all parts of the country indicate the wide variety of community covered by the word "rural" and the equal variety of needs and opportunities which G.F.S. is meeting in small places.

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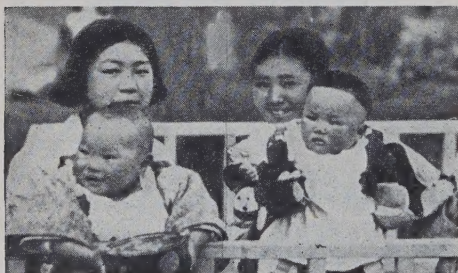
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¶ It is helping the Chinese clergy whose congregations are unable to support them because of the loss of home, business and means of livelihood;

¶ It is helping to insure the health and safety of the women and children of our mission staff.

The Fruits of a Century of Missionary Work at Stake

Recognizing the great work our missionaries are doing in China on behalf of millions of distressed people, the General Convention in October, 1937, instructed the National Council to secure a China Emergency Fund of not less than \$300,000. One-half of the amount has already been received.

Dioceses, under the leadership of our Bishops, are contributing; parishes, under the leadership of their rectors, are giving sacrificially; individuals have given and will give to insure an adequate answer to the cries for aid which come to us from our brethren of the Church in China. There is a place for every giver and the need is for prompt action.

Checks may be drawn to the order of LEWIS B. FRANKLIN, TREASURER, Church Missions House, 281 Fourth Ave., New York, N. Y., and marked "For China Emergency Fund," or may be sent to your Rector, Diocesan Treasurer, or properly authorized official in accord with local plans.

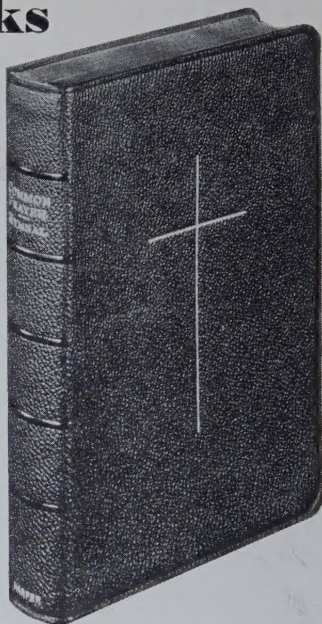
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